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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

ARE we always to be highly efficient in the incidentals of life and stupid, bungling or indifferent about its essentials?

Is this vast factory of human society always to have a high technique in the tool-shop and none in the assembly room? Shall we devote science to the means of making a living and have no science of life?

We are like physicians who purchase marvelous machines for making pills but who know nothing about anatomy and physiology.

Just as the world blundered into war and then concentrated the last degree of human skill in prosecuting it, so we blunder into all sorts of social catastrophes and then devote men and money and mind to patching up the victims. We know how to patch and paint the pump; but few ever even think of purifying the well.

What hope have we of a better world until we turn scientific devotion and efficiency to the problem of human motives? Can the world be right so long as men are wrong in idea, ideals and will?

The radical need of the world lies in the realm of men's motives, ideals, habits and social abilities.

Tremendous energies are spent in devising restraints and regulations of human conduct while we pay almost no attention to the origins of conduct.

So rare are our endeavors, so unorganized our efforts, so uncertain for lack of definitely ascertained principles and modes that we must surely realize our serious need of some means of focusing interest in and directing effort to the development of human character.

The Religious Education Association summons all good men and women to the task of building the society of tomorrow by beginning at its roots in character today.

The Psychology of Propaganda

RAYMOND DODGE, Ph.D.*

The Great War has left us many disturbing legacies. We have a great social burden in the care of the bereft, the wounded and the diseased. Our burden of debt and taxation will outlive the generation. Prejudice, mutual distrust, social unrest, and political chaos rest heavily upon us. Not the least of our troublesome relics is the curse of propaganda, the greatest of indoor military sports. Propaganda antedates the War but its previous existence seems relatively mild and inoffensive. Only occasionally did it appear in the open. All that is changed now. Propaganda as the great art of influencing public opinion, seems to be a permanent addition to our social and political liabilities.

Paper bullets, according to Mr. Creel, won the war. But they have forever disturbed our peace of mind. The war is long since over, all but saying so; but our consciousness of the immanence of propaganda bids fair to be permanent. It has been discovered by individuals, by associations and by governments that a certain kind of advertising can be used to mold public opinion and control democratic majorities. As long as public opinion rules the destinies of human affairs, there will be no end to an instrument that controls it.

Propaganda of some kind is doubtless as old as human society. One of its earliest, and until recently one of its most famous varieties was religious propaganda. But there seems to be no essential differences between religious, political, and business propaganda, except the ends it serves, and the license under which it operates. The expansion of propaganda to political fields was directly conditioned on the growing power of public opinion in government. As physical warfare is less and less resorted to in settling disputes, propaganda warfare is bound to become of greater relative importance. Under a League of Nations, propaganda will rule the world unless something is done to curb it.

It seemed to me and still seems a stroke of genius that set the program for this session. This is not alone because religious education may on occasion use the art of propaganda and must study it to use it safely and effectively. The main point seems to me to be that the tremendous forces of propaganda are now common property. They are available for the unscrupulous and the destructive as well as for the constructive and the moral. Any agency with enough cash and brains can develop a formidable propaganda for any purpose under the sun. This gives us a new interest in its technique, namely, to enquire if anywhere there is an opportunity for regulative and protective interference with its indiscriminate exploitation.

For a few moments then it becomes my task to withdraw your attention from propaganda as an art, to its natural history. What sort

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of a mental fact is it, and what are the mental laws that underlie it? These are the questions that are involved in a psychology of propaganda.

Unfortunately for our scientific analysis, nobody seems to be able to determine just what the distinguishing marks of propaganda really are. It is difficult to draw any clear-cut line between advertising and propaganda on the one side, and between propaganda and education on the other.

Speaking generally, propaganda is the art of making up the other man's mind for him. It is the art of gaining adherents to principles, of gaining support for an opinion or a course of action. So are some forms of education, so at times is advertising.

Probably the commonest popular connotation of propaganda involves something underhanded or sinister. Advertising and education stand out frankly for what they are. Propaganda tends to hide both its nature and its intention. To label a story propaganda would immediately rob it of most of its power to influence opinion. This popular view is certainly not an adequate one. It may be that it has grown out of the malignant varieties to which we have been exposed for war purposes.

Until recently the most famous historical use of the term propaganda made it synonymous with foreign missions. It was Pope Gregory XV who almost exactly three centuries ago after many years of preparation, finally founded the great Propaganda College to care for the interests of the Church in non-Catholic countries. With its centuries of experience this is probably the most efficient organization for propaganda in the world. But religious propaganda is much older. Christian propaganda against Judaistic interpretation of prophesy relating to the Messiah reaches back to the earliest years of the Christian Church. Probably most apologetics is propaganda. No religion and no age has been entirely free from it.

Similarly political propaganda is very old, reaching a climax of classical effectiveness in the impassioned orations of Demosthenes against Macedonian aggression. Whatever one may think of the counter-agitations, it would be impossible to characterize all these cases as sinister. We would be compelled to place in a similar category most of our own missionary enterprises, our revivals, campaigns for the enlistment of men in the Navy, campaigns for liberty loans, for food saving, for near-East relief, red cross, community chests, and the like.

The one characteristic that seems to differentiate all such enterprises from simple education is their emphasis on the feelings and their appeal to emotional logic. An appeal to the emotions may be sinister or it may be benevolent. Whether it is regarded as one or the other will often depend on the point of view of the judge rather than the absolute content of the appeal.

But may not simple unemotional argument be used to propagate a principle or an opinion? Undoubtedly it may. But as propaganda, argument is so notoriously ineffective that it would seldom deserve the

name. A discussion of the principles on which the League of Nations is based may be a strictly intellectual exercise. One would not commonly call such a discussion propaganda, even if it were an educative process and intended to influence the mental life of students. As far as it remained true to the canons of logical thinking it would be an informative process resulting in the increased experience of the listener. But if my informant should begin to appeal to my passions and prejudices, if he should argue for or against the League on grounds of patriotism or loyalty to persons or parties, he ceases to be a mere informant. A new mental factor is added which separates the discussion from a purely educative process. It has become propaganda.

Where emotional logic appears directly in the discussion we may call it primary propaganda. There is another variety in which, on the basis of some emotional appeal, an attorney takes his position on a question and uses his intellect to present the best possible case to his hearers. Emotional logic may not appear in the argument, but the fact that it is presupposed in the prejudice of the attorney justifies us in regarding it as actually present. Such a case might be called secondary or implicit propaganda.

Direct propaganda tends to be relatively honest and aboveboard. One recognizes the emotional appeal, rejects it or accepts. In secondary or implicit propaganda there is usually no way of proving from his utterance what the prejudices of the speaker may have been motivated by. It is this secondary propaganda that is consequently the most insidious, the most dangerous, and the most offensive. Consciously or unconsciously it is bound to distort the facts. They are transmitted through an imperfect medium and tend to take their color from the medium. The paid attorney prejudiced in favor of a cause, and unscrupulous in his methods of propagation, is the cause of most of our indignation against propaganda, and propagandists.

Even if we have not yet found the true logical differentia of propaganda, we have at least come upon a common and a significant characteristic, and one that should repay our study. Our school training included the conditions of proof by formal logic. But the uncharted courses that determine conviction by prejudice are largely matters of mystery. Whether exclusively or not, it is these uncharted courses that are commonly used by the propaganda pirates.

The fact that conviction is often determined by feeling rather than by reason is neither new nor especially humiliating. It is a commonplace of our experience. Aristotle recognized the fact and gave it a place with the fallacies. Bacon regarded it as one of the causes of the low estate of science in his time. The common human tendencies to estimate facts according to their personal consequences are just as real now as ever and probably no more so. It is sufficient to legally disqualify the judgment of partisan, friend, or relative. This is not an imputation of dishonesty. Partisans, friends and relatives are naturally incapacitated for objective judgment. Conversely, whenever feelings can be aroused

we may commonly predict the judgments. On this law depends the art of the spellbinder, and the soap-box orator. It is the chief reliance of the professional propagandist.

One of the classical psycho-analytic case histories is probably familiar to some of you as Breuer's case of the water glass and the puppy dog. A young lady patient was utterly unable to drink water from a glass. It was a deep embarrassment. Even under the stress of great thirst in warm weather and the earnest effort to break up a foolish phobia, the glass might be taken and raised, but it couldn't be drunk from. That was a curious affair, "pathological" you would probably call it. That correctly names it. But one must remember that every pathological case is only an exaggeration of some normal tendency. The abnormal not infrequently shows the central tendency of a mental mechanism with the clearness of an experiment. The psycho-analytic method disclosed the following facts. Underlying this particular phobia was an intense antipathy to dogs. The young lady's room-mate had been discovered giving a dog a drink from the common drinking glass. The antipathy to the dog was simply transferred to the glass.

The case is simple enough, quite commonplace in the annals of hysteria. But let us examine the mechanism. Suppose that I had wanted to keep that drinking glass for my own personal use. Suppose that I knew the antipathy of Miss X. to dogs. What a perfectly simple and effective expedient it would have been in the absence of other good motives to capitalize that antipathy by allowing her to see the dog drink out of the glass. The case would then have been a perfect case of propaganda. It represents the natural history of propaganda in very simple and very complete form. All propaganda is capitalized prejudice. It rests on some emotional premise which is the motive force of the process. The emotional transfer is worked by some associative process like similarity, use, or the causal relationship. The derived antipathy represents the goal.

This is the fundamental scheme of all propaganda that utilizes the emotions as I think most propaganda does. Let us consider the famous Navy enlistment poster by Christie with the legend, "Gee! I wish I were a man." The motive force of the appeal comes from that vigorous, red-cheeked American girl as she reacts on a normal young man's hunger for social approval. To transfer that motive force to enlistment in the Navy is the trick of the uniform and the legend. The subtle connection between social approval and enlistment is none the less strong for its suggestiveness and sketchiness.

A cartoon discloses the anatomy of propaganda more completely than any other kind. It must all be there in compact form for those who run to read. I know of no pictures that succeed in stirring the great moral forces of humanity and turning them into propaganda like the cartoons of Raemaker. But they are more tragic than is necessary for our purpose. We are likely to be carried away by their art to forget the artifice which is our immediate concern.

The Berlin *Ulk* in 1916, just before the Egyptian campaign collapsed, pictured a burly John Bull waving a whip over a prostrate female figure labeled "Egypt." Two gleams of light pierce the gloom as the twin Sir Galahads, Germany and Turkey, come rushing up from the distance shouting: "We'll finish you this time, you old slave-driver." The Berlin *Ulk* knew very well how violent the emotional force of that slave-driver appeal was. They had Raemaker clearly enough in mind when they tried to turn the sting against Britain.

In those same dread days when we were anxiously facing the unknown, DeMar in the Philadelphia *Record* pictured a balky little donkey hitched to an impressive load of preparedness plans. The traditional pachydermatous G. O. P. quizzically looks over the back fence while Uncle Sam admonishes the donkey, "Pull, damn ye, or I'll have to get an elephant." Probably the central emotional force came from the instinct to self-preservation, but the whole thing is alive with direct and indirect *motifs* down to the balky donkey. The sting in the case was a real threat.

About the same time, Tuthill in the St. Louis *Star* pictured the naked foot of American unpreparedness about to descend on the spines of the Mexican cactus. The emotional force in this case came from an imaginary event that is merely suggested. A similar suggested calamity appeared in the Des Moines *Register and Leader* apropos to the arming of merchant ships. President Wilson was made to stand on a partially dislodged overhang of a precipitous cliff below which yawned the bottomless chasm of "War."

If one were to make a catalogue of all these passionate premises one would find that they ran the entire gamut of human experience. The most fundamental and primary appeals would be those inborn tendencies to emotion that we call the instincts. The great self-preservative, social, and racial instincts will always furnish the main reservoir of motive forces at the service of propaganda. They will have the widest and the most insistent appeal. Only second to these in importance are the peculiar racial tendencies and historical traditions that represent the genius of a civilization. The racial superiority consciousness of the German operated as a never-ending motive for their "*Aushalten*" propaganda. The consciousness of racial superiority had been cultivated so long that it was almost as solid a foundation as instinct. Similarly, the moral superiority consciousness of the Yankee became the basis for all sorts of propaganda before and during the war. We Americans have a notable cultural premise in our consideration for the under-dog. Few things outside our consciousness of family will arouse us as surely and as universally as this modification of the protective instinct.

The most commonly exploited motive during the various drives was our new-born social consciousness, focusing in patriotism, combined with our dread of social disapproval. Buttons, placards for the doors, public solicitations, and the visitation of committees were freely used to exploit these emotional premises.

In addition to the group tendencies that arise from a community of experience, individual propaganda may use every phase of individual experience, individual bias and prejudice. I am told that first-class salesmen not infrequently keep family histories of their customers, producing a favorable attitude towards their merchandise by way of an apparent personal interest in the children.

Apparently any group of ideas with an emotional valance may become the basis for propaganda.

I have spent some time in going over that remarkable collection of war posters that has been gathered for the future historian of culture by Clark University, and I have tried to compare the fundamental drives of the different countries as they were expressed by their own draughtsmen. It would need a great deal more study than I was able to give to arrive at satisfactory generalizations, but it was difficult to escape the conviction that our artists indulged in much more easy sentimentalism than those of either Britain or France. It is difficult to find a British poster as sentimental as "Gee! I wish I were a man." There are not many American posters with the same sublime dignity as Pryse's, "The only road for an Englishman." But I am reaching beside my mark.

The question as to the mechanism by which the emotional tone of one experience gets transferred to another associated experience seems at first sight like a simple extension of the fundamental laws of association. But the circumstances are such that the old laws of association will not apply.

When I speak the words "hot tamales," those who know from experience what those words mean have a certain mental picture or image or memory that resembles the original experience point for point, and is distinguishable from it in brilliance and in setting rather than in kind. Such a replica of experience is forever elicitable by the words. But if I should say the word "satisfied," those who know what the word means perfectly well may not have the remotest suggestion of really being satisfied. Hot tamales will be recalled to mind by the name. Satisfaction will not be so recalled. Names are adequate for the association of intellectual processes. But if one would reassociate an emotion he must first catch his emotion.

Obviously emotions are not capable of association on equal terms with ideas and concepts. Strictly speaking, emotions can build neither judgments nor arguments. They are not capable of recall nor generalization. They are not subjects of attention.

Of course emotions may be re-aroused even though they are not subject to recall. The name will not serve to re-arouse them but an emotional experience may. However frequently and vigorously I might repeat the word anger, your anger will scarcely be re-aroused. The situation merely bores you. But I am sure that I can arouse your indignation if I remind you of the clever German trick by which under cover of diplomatic protection they plotted against the industries of our

country in comparative security. If now while that emotional complex is still aroused I remind you that the same old foreign propaganda office is still working overtime and that when everything is ready for new propaganda against the demands of the Allies it simply uncovers a new monarchistic or bolshevistic plot, throwing us into a panic on demand; you may likely find your indignation turned against the German Foreign Propaganda Office.

This would not be a logical process, it really wouldn't be an intellectual process at all. One idea aroused an emotion. Another idea quite disconnected with the first by any logical bond tends to take its emotional tone just because it occurred in the same conscious context.

It is a curious situation but it may be better understood if we remember that ideas as the results of shifting stimuli are in constant flux. One could not hold an idea steady if he would. Emotions, on the other hand, are relatively slowly changing states with only two great tonal differences. The simplest interaction is a sort of radiation or spread of the emotion over the whole content of consciousness. The rule seems to be that an emotional attitude when once aroused tends to radiate over all concurrent conscious processes.

The joy in a college athletic victory radiates from the specific home run that may have caused it to all the surroundings and circumstances. It includes the whole team as a matter of course, but, quite illogically, it includes opponents and even spectators. Everybody is a good fellow. The day is a wonderful day. The year even may become a great year. Similarly, the attitude of cheery enthusiasm to live and work and produce may infect by radiation many who are connected with it merely by contact. The converse is equally true of the influence of depression.

The whole theory of dignified and worshipful settings for religious services has a basis in this fact of emotional radiation. The worshipful setting becomes a kind of propaganda for the attitude of worship. Conversely the use of sacred rooms, sacred objects, and sacred words for trivial and undignified purposes is common propaganda for the sacrilegious. The dual demands in modern church life for a sacred worship place and for a place to be the center of the social life is commonly met by two buildings. In view of our law the extra building has its very clear psychological justification. But I shall venture to ask how far such a divorce of functions as is represented by the church building and the parish house may be responsible for the common delusion that religion is something apart from life. It seems to me that the Church cannot afford to lose its worshipful sense of the presence of God, but I am convinced that now as often before in the history of the Church one of its great needs is to bring the sense of the presence of God into common life.

During the war, I, like the rest of you, not infrequently had new burdens thrust upon me that I felt quite unprepared to carry. More than once when burdened with the feeling of great responsibility, and at least twice in the relief of satisfactorily completed obligations, I have wandered about the town or city in which I happened to be with a

longing in my heart to sit for a few moments in the great quiet of the House of God. With one exception under such circumstances I looked in vain for an open church. I don't know why one should expect anything of the sort. It wasn't the time for churches to be open. But I noted that there was not a town so small as not to have its movie palaces ablaze with light. With all my sophistication it was difficult not to feel that the moving picture theatres were doing something that they believed in, in a different way from what the Church believed in what it was doing. I have no right and less intention to criticize. I do not know the answer. I am a mere psychologist. But it is clear to me that the closed churches and the open movies have very different values as propaganda.

In addition to the utterly illogical general radiation of emotion the transfer may be more specific, following any of the many systematic connections of ideas in consciousness, and not infrequently achieving an appearance of logical defensibility. The radiation may be spatial, temporal, causal, symbolic, or it may take any of the other forms of accidental association.

Radiations occur from a circumstance to a place. The traveler's fallacy suffuses a town or city with the emotional glow of comfort or discomfort. I have never seen land anywhere else that so appealed to me as those wonderful cliffs on the south-east coast of England that one first sees after an Atlantic voyage. I hope to go there sometime by land to learn if their charm is all an illusion of emotional transfer from the ending of the voyage. The home town, the birthplace, the house where a dear friend has lived and died—what a strong emotional value such places have! Conversely, what a wretched place in memory is the town where we were robbed at the hotel or where we met some other disillusionment of human nature.

Palestine is packed so full of transferred values that it is difficult for the ordinary child to regard it as a place at all like other places. It is a part of his great fairyland. I for one am not sure that the efforts to visualize it in its ordinary squalid commonplaceness is any real advantage. Our religious traditions are full of these appeals.

One of the commonest radiations is from persons to things. Things that belonged to friends, letters that we treasure from sweetheart or from wife, relics of the family or of departed great ones have an emotional value that only the initiated know. There is no power of mind over body that they may not on occasion exercise. Relics are never trivial things to the soul that makes the connection with the wonderful past. They are ever potential material for miracles. Conversely, in the curious philosophy of clothes, things give fictitious value to persons. Vestments, rich raiment, jewels, insignia of office, are not without propaganda value. They arouse and sustain a consciousness of importance that radiates to the personalities which they cover.

Religiously perhaps the most significant radiations are those between symbol and reality. No man is so superior to popular prejudice

that he could endure the name Judas in a Christian community. It is a perfectly good name, easily spoken, characteristic in sound, and reasonably euphonious but it carries an emotional value that would foolishly but inevitably radiate to the man. Such a name would be a serious handicap. Similarly, each of us probably treasures, often from the remotest childhood, good names and evil ones. The origin of their emotional values is usually discoverable in their association with real or fictitious persons. But once set and while still unanalyzed the good or evil name like a phantom may still operate to bias our first estimates of character.

The psychological power of the curse and the benediction, of the creed, the cross, or the flag, all show the effect of emotional transfer between symbol and reality. The persistence with which creed has been mistaken for substance only emphasizes the importance of the transfer and its possibilities for propaganda.

The vulgar craze to inscribe one's name in public places is not of simple psychology. But through all the hunger for conspicuous position, for possession, for fame, or for eternal life runs a persistent confusion between symbol and thing symbolized, between name and personality.

Of the many other avenues of emotional transfer let me mention only one, the radiation from function to thing. Doubtless the most conspicuous case of radiation of this sort is our respect for money. The classical economic example is Robinson Crusoe's gold pieces. It was a severe wrench for him to realize that without a market gold pieces were of less worth than a single needle. The climax of the commn radiation from function to thing in money is found in the miser. Here the functional value is siphoned dry and transferred completely to the thing. Conversely, at least one of the evils of gambling is the degradation of the medium of exchange to a plaything.

Similar transfers from function to thing occur more or less in every aspect of our religious life. The Bible itself is an example. It carries the great religious traditions of the race. This high function gives the books themselves peculiar radiated value. The Bible must be bound differently from ordinary books, and it must also be handled and carried differently.

The multiform ramifications of emotional force have recently been disclosed to us by the psycho-analysts in the enormous complications of sex feelings. Their radiation to objects, signs, symbols, and rites, to the whole tissue of our social consciousness, is more easily understood than their sublimation in art and science. But the fundamental mechanisms are the same that we have been discussing. In a similar way the tender feelings radiate to weaker objects of every conceivable sort, to lost causes, to philanthropies, war derelicts, European or near-East relief, poodle dogs and canary birds.

So intricately are all these tendencies interwoven in our consciousness that no one may pretend to disengage the tangled web of any human mind, to say here are the original feelings and here are the derived.

Each derived tendency becomes in turn a motive force, and each original is reacted upon by each of its derivatives.

In a psychology of propaganda our interest centers in the process rather than in the product. But it is noteworthy that at every stage of development one's prejudices seem so fatalistic. One stands over against them as it were so helplessly that there is an almost universal delusion that feelings are incapable of voluntary control.

I crossed the Atlantic once with a gentleman who had come to this country as a poor boy. He had done more than moderately well in business. But in the twenty odd years of absence, in spite of faithful letters, he had lost all active affection for old scenes and old friends. When I met him he was making the long and none too comfortable journey back to prove to himself whether the old love was dead or merely slumbering. It was a pathetic bit of human life. The old love would not return on demand. My friend seemed absolutely helpless and dependent only on fate as he watched the shores of the fatherland come into view, with the hope that somehow proximity would accomplish the miracle and return the lost affection.

Equally fatalistic, final and inevitable seems the reality of affection when it is present. At any given moment it seems as though it would never change. One swears that his love is eternal. But the sophisticated know that this apparent fatalistic permanence is an illusion, an illusion of the relatively slowly changing. It is possible to plot the course of the changes and to predict with reasonable certainty how each incident will modify it.

A pathetic case fell under my observation not long ago. Two youngsters were married, a bright eager lad of eighteen and a beautiful girl. They were head over heels in love. He had a job as butcher's clerk. In spite of poverty they were happy and content to work hard for each other. But as the years sped on and he watched the boys of the village pass out to places of responsibility, to their own businesses, to competence, things began to worry the butcher's clerk. He could not get enough ahead to start anything for himself, or even to move where wages were better. In the long brooding process, all the limitations and the interminable series of apparent catastrophes led back to the fatal marriage. "If it had not been for that," he would have been able to do justice to himself. Could there be but one outcome to a mental course like that? Many a home would be happier if men and women realized that affection is neither inevitable nor uncontrolled, that its growth and decay follow definite laws, determined by radiations from associations that are under voluntary control. To endure affection must be cultivated like all the other treasures of life.

These mechanisms of emotional transfer are not primarily the laws of propaganda. They are primarily the laws of our mental life which propaganda on occasion may exploit for its own ends.

There are three limitations to the processes of propaganda that we have been considering. The first is emotional recoil, the second is the

exhaustion of available motive force, the third is the development of internal resistance or negativism.

The most familiar of the three is emotional recoil. We know only too well what will happen if we tell a boy all the things that he likes to do are "*bad*" while all the things that he dislikes are "*good*." Up to a certain point the emotional value of bad and good respectively will be transferred to the acts as we intend. But each transfer has an emotional recoil on the concepts good and bad. At the end a most surprising thing may happen. The moral values may get reversed in the boy's mind. Bad may come to represent the sum-total of the satisfactory and desirable, while good may represent the sum-total of the unsatisfactory and the undesirable. To the pained adult such a consequence is utterly inexplicable, only because he fails to realize that all mental products are developments. There is always a kind of reciprocity in emotional transfer. The value of the modified factor recoils to the modifying factor.

The whole mechanism of the transfer and of the recoil may best be expressed in terms of the conditioned reflex of Pavlov. The flow of saliva in a dog is a natural consequence to the sight and smell of food. If concurrently with the smelling of food the dog is pinched, the pinch ceases to be a matter for resentment. By a process of emotional transfer, on being pinched the dog may show the lively delight that belongs to the sight and smell of food. Even the salivary secretions may be started by the transfigured pinch. It was the great operating physiologist Sherrington who exclaimed after a visit to Pavlov that at last he understood the psychology of the martyrs. But it is possible to so load the smell of food with pain and damage that its positive value breaks down. Eating values may succumb to the pain values instead of the pain to the eating values. This is the prototype of the concept bad when it gets overloaded with the emotional value of the intrinsically desirable. The law of recoil seems to be a mental analogue of the physical law that action and reaction are equal and in opposite directions.

The second limitation to propaganda occurs when the reciprocal effects of transfer exhaust the available motive forces of a mind. Propaganda certainly weakens the forces that are appealed to too often. We are living just now in a world of weakened appeals. Many of the great human motives were exploited to the limit during the war. It is harder to raise money now than it was, harder to find motives for giving that are still effective. One of my former colleagues once surprised and shocked me by replying to some perfectly good propaganda in which I tried to tell him that certain action was in the line of duty, to the effect that he was tired of being told that something was his duty, and that he was resolved not do to another thing because it was his duty. There seems to be evidence that in some quarters at least, patriotism, philanthropy, and civic duty have been exploited as far as the present systems will carry. It is possible to exhaust our floating capital of social motive forces. When that occurs we face a kind of moral bankruptcy.

A final stage of resistance is reached when propaganda develops a negativistic defensive reaction. To develop such negativisms is always the aim of counter-propaganda. It calls the opposed propaganda, prejudiced, half truth, or as the Germans did, "Lies, All Lies." There is evidence that the moral collapse of Germany under the fire of our paper bullets came with the conviction that they had been systematically deceived by their own propagandists.

There are two great social dangers in propaganda. The first is its concentrated power of destruction of the established order. Great destructive power in irresponsible hands is always a social menace. We have some legal safeguards against careless use of high-powered physical explosives. Against the greater danger of destructive propaganda there seems to be little protection without imperiling the sacred principles of free speech.

The second social danger is the tendency to overload and level down every great human incentive in the pursuit of relatively trivial ends. To become blase is the inevitable penalty of emotional exploitation. I believe there may well be grave penalties in store for the reckless commercialized exploitation of human emotions in the cheap sentimentalism of our moving pictures. But there are even graver penalties in store for the generation that permits itself to grow morally blase. One of our social desiderata, it seems to me, is the protection of the great springs of human action from destructive exploitation for selfish, commercial, or other trivial ends.

The slow constructive process of building moral credits by systematic education lacks the picturesqueness of propaganda. It also lacks its quick results. But just as the short-cut of hypnotism proved a dangerous substitute for moral training, so I believe we shall find that not only is moral education a necessary pre-condition for effective propaganda, but that in the end it is a safer and incomparably more reliable social instrument.

The Differentiation of Types of Training and Professional Institutions

ROBERT J. HUTCHEON, PH.D.*

Theological schools exist to supply leaders for the churches, and churches exist to meet the moral and spiritual needs of the people. Hence, to find out what theological schools should aim at doing, we must first ascertain what are the needs of the people.

It will hardly do to say that human nature is the same everywhere and that the same leader can meet equally well all human situations. No doubt the instinctive basis of human nature is the same everywhere, but the sentiments, the interests, the ideas and ideals of people are not the same everywhere. The everyday mentality of the people is determined very largely by the occupations and the social contacts to which they are accustomed. Human situations are often very widely different and shape thinking, feeling and willing towards different ends. On the basis of race our population for many generations back has been extremely heterogeneous, but to racial differences have been added occupational differences, and as a consequence, the churches and educational institutions are obliged to serve many differing human types.

Now, in attempting to meet the ethical and spiritual needs of different types of people we have already discovered that not all ministers and leaders are equally adapted to all human situations. The man who succeeds in the country does not always succeed in the industrial community, and the popular pastor of a large city church is not always adapted to a college-town. The problems of the minister in these three situations are very different and he must be a very versatile man who could succeed equally well in all. If the Church is to meet the needs of widely differing human types, it would seem reasonable to suppose that she must train men for specific tasks and select for those tasks men who seem to have the deepest interest in them and the largest natural aptitude for them.

It is hardly necessary to say that the theological schools thus far have *not* trained men for specific tasks. They have seldom made any distinction between men likely to be country pastors and others likely to be city pastors or between frontier missionaries and foreign missionaries. But we are not prepared to pass any sweeping condemnation on them for their failure. It has been difficult to determine beforehand as to the kind of task for which each man in training was best adapted. Most men, perhaps, aspire to the larger city pulpits and take a country parish only as a stepping-stone to the city. Hence, even if the attempt had been made to train men specifically for country work or frontier work or missionary work, it would probably have been difficult to get men to commit themselves for life to such a ministry. Moreover, it would have entailed a great, and usually, an impossible addition to the equip-

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ment for the theological schools if they had undertaken to supply teachers for all such special courses.

Our present situation, then, is this: We have a standing need for men and women for seminary professorships, for city pulpits, for city pastorates, for country pastorates, for missionary work, for religious education of all kinds at home and abroad and for official positions in the headquarters of the churches; and our problem is to find out how best to train men and women for these different tasks.

It seems to me that the first aim must be to provide a minimum training for every person who offers himself or herself for the ministry. In the medical profession men specialize for a hundred different tasks, but they specialize on the basis of a general medical training which all medical men alike are supposed to have received. So should it be in the ministry. Our greatest need at the present time is not so much facilities for specialization as the recognition of a minimum amount of training as necessary and a conviction in the churches that persons who have not had such a minimum training are not likely to be of lasting service to their societies. No greater mistake could be made than to suppose that any zealous person is fully able to serve a country church or a frontier mission. Leadership always involves some lasting superiority, either intellectual, moral or administrative, or all combined; and that kind of superiority generally needs to be organized through deliberate training. It is hard to see how many of our feeble churches can continue to exist or at least continue to perpetuate a genuine spiritual influence if we do not succeed in giving their leaders a minimum of training.

As to what that minimum of training should be there will doubtless be difference of opinion; but I know men of long standing in theological schools, and men of great scholarship, who have come to the conclusion that the so-called Junior College Course, or its equivalent, plus a three-year theological course of two semesters each year or a two-year theological course of four quarters each year is adequate for the church's purpose. In the first case a candidate could complete his minimum training in five years and in the second case in four years' time. I myself work in a seminary where this latter system is in operation and I have come to believe that first-class work can be done in the four-year period if the seminary selects its students well and unflinchingly maintains its standards.

In providing for such a minimum of training the theological schools must take great pains to do the right thing and to do it in the best possible way. Their task is not to make scholars but to produce thinkers in the modern pragmatic sense. The churches need men who have such a free use of their minds that they can understand and interpret the concrete situations with which they are actually confronted and devise ways and means of meeting those situations. The minister's business is to deal with living men, women and children and their ever-differing life-problems, and unless his mind is free, experimental and enterprising, he will not be able to meet human needs at all. Nor is it the task of the

seminaries to produce mere mechanical experts. The ministry is not a skilled trade. Human souls are not machines, to be mended from without. They can be dealt with only as individuals and only by ministers who have the flexible minds which a mastery of essential general principles is likely to give. The great need of the churches is young ministers who can really think when confronted with a new problem, who have strong vital personalities and who have lost none of their ethical and spiritual fervor in the course of their necessary training.

And if the power to think, a vital personality, and a fervid spirit are the essential qualifications of a minister, we need not look far for the main subjects of the curriculum for this minimum training. If the doctor must know the body of man, surely the minister ought to know the mind of man. No person can be accounted trained for the ministry unless he knows at least the rudiments of the psychology that lies at the basis of our modern pedagogy, our modern sociology and our modern religious education. Such a theoretical knowledge of human nature as one may get in the works of McDougall, Cooley, Ellwood and other similar writers is indispensable for the present-day ethical and spiritual leader. No less necessary is a free mastery of the living truths of the Old and New Testaments and of the main experiences of the Christian Church. We might dispense, for our minimum training, with a good deal of the technical work on the Old Testament that goes on in many of our seminaries, but every minister should be able to handle with ease the Psalms, the Prophets and the Wisdom Books and should know enough of the previous history of Israel to make these intelligible. Equally indispensable is familiarity with the problems of Applied Ethics. Unless a preacher can apply ethical principles to the concrete situations of life, can show goodwill how to effectuate itself and can create the situations which stimulate the social instincts, his preaching of categorical imperatives will be robbed of much of its power. Other subjects might be added that would have great value, but with this minimum of moral and intellectual training and the average ability to speak and organize, I do not see how any sincere person could fail to make a considerable impression on the average community.

When this minimum of general training has been given, we can go on to train for special tasks. It would be out of the question for every seminary to try to provide training for every specialist; but there ought to be somewhere institutions that offer what is required. I know of one denomination which offered last summer to a score or so of picked young men an intensive training of two or three weeks for pioneer missionary work. That seems to me a move in the right direction. Every church in the course of years acquires a mass of information about the needs of special types of people and special communities; and common sense would suggest that the men who are to meet such situations ought to receive such special training as may seem desirable. It may well be that the teachers who train men in Psychology, Old Testament, New Testament, Church History, etc., will not be qualified to provide the intensive

training for special tasks that is needed. Indeed the men in the field are more likely to be able to do such work than the regular professors; but there is no reason why the church should not requisition the active leaders for such a service.

We need not be much concerned about providing facilities for training theological scholars as the drift of several well-endowed schools is already strong in that direction. Our real concern must be for the many men and women who are to meet face to face the actual problems of our very complex civilization. For them, the great need, in my judgment, is such a minimum of education as I have briefly outlined. With that need met, the churches might easily arrange for such special intensive training as seems to be required. They might use the agricultural schools, the schools of philanthropy, the schools of journalism or the pedagogical institutions. Or they might create summer schools of their own where for two or three weeks men and women could confer together about their common work under the leadership of specialists in their particular fields.

The minister is neither a theological expert on the one hand nor a specialized social worker on the other. He stands between the two and must get some of the training of each; but the special training, whatever it may be, ought to be preceded by a general theological education which introduces him to all the living ethical and spiritual knowledge and convictions and ideals at which humanity has thus far arrived.

The Curriculum and the College Department of Religion

GEORGE H. BETTS, PH.D.*

More than five hundred colleges in the United States were originally founded by different branches of the Christian church. Many of these institutions still maintain organic connection with the church and all of them seek church patronage on the ground of their ability to supply their students with the religious stimulus and direction essential to this stage of development. The sources of religious impressions relied upon by these colleges include the following: an intangible religious "atmosphere," the result of many different elements; religious services, church and chapel; voluntary religious organizations of students; personal religious influences coming from faculty and students; curriculum courses in religious subjects. It is our purpose in this discussion to examine the policies and principles observed by the colleges in connection with the last of these factors—that of the place of religious subjects in the curriculum.

Altho several excellent studies have been made of the place given religion in the college curriculum, educational practice has been changing so rapidly of late that it has seemed worth while to try to secure fresh data. Hence an inquiry was recently sent out to somewhat more than two hundred of the better type of colleges and universities including state-supported institutions, asking answers to certain questions concerning the place given religion in their curricula. Replies were received from about half of these institutions, eighty church schools and twenty-two state schools. The facts revealed by the answers are briefly these:

CREDIT COURSES IN CHURCH-FOUNDED COLLEGES

Out of 80 church-founded colleges all but four are now offering courses in English Bible, the least number of hours offered being 3, the highest 44, and the average 12 hours. Of these 80 colleges 32 make Bible a requirement, the lowest number of required hours being 2 and the highest 15. Between six and seven thousand students are enrolled in the Bible courses in these institutions, the aggregate number to the college running from nine to 700, the average being about 75 where the subject is offered.

Besides courses in Bible, some of the colleges offer courses in fields related to the Bible; 28 of the 80 offer courses in The History of Religion; 32 in Comparative Religions; 31 in Missions; and 57 in some phase of Ethics. About 1750 students in the eighty colleges are enrolled in all courses of this nature combined. The least number in any institution is 5 and the highest 121, an average of 28 students in the supplementary courses where one or more such courses are offered.

The professional side of religious education is receiving but little

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attention. About one-fourth of the 80 institutions offer any courses of strictly professional nature in this field, the average being 3 hours where such work is given. As to the nature of the professional courses given, 20 institutions have courses in Method of Teaching Religion; 24 in Psychology of Religion; 22 offering Principles of Religious Education; 12 have work in Administration of Religious Education; while 3 offer one general course in the field of religion involving Principles, Method, and Administration. All told, there are between 550 and 600 students engaged in this work in the 80 colleges, an average of 25 to the school where one or more professional courses are given.

NON-CREDIT COURSES IN CHURCH-FOUNDED COLLEGES

A rather surprising fact is that only 47 of the 80 colleges report non-credit courses in religion, such as those usually conducted by the Y. M. C. A. and Y. W. C. A. The number of courses offered by these voluntary organizations runs from one to 23 in the various colleges. About 6500 students are this year enrolled in voluntary courses in these 80 institutions, an average of 80 to the institution, or an average of about 140 in those institutions where such courses are given.

Considerable variety obtains in the nature of the voluntary courses. Those most frequently given being the life and teachings of Jesus; personal standards of action; and social applications of Christianity. The leadership of the voluntary courses is about equally divided between students and faculty, with a slight advantage to the latter.

CREDIT COURSES IN STATE-SUPPORTED COLLEGES

Of the 22 state institutions reporting, 9 offer courses in Bible, none requiring it. The average amount offered is about 8 hours, the largest number in any institution being 31 hours. An increasing number of state institutions are coöperating with religious organizations in promoting courses in religion given adjacent to the campus under Church direction. Two types of this movement have been developing in connection with the state universities: one for non-credit courses in Bible and other religious subjects offered by coöperating religious organizations; and the other for credit courses in religious subjects offered by extra-mural organizations, the nature of the courses, the conditions under which they are given and the personnel and equipment of the instructional force being subject to approval by the institution.

A growing tendency is manifest in state schools to offer courses in religious subjects other than the Bible. History of religion, comparative religions, the philosophy of religion, Christian sociology, and applied ethics being typical of these courses. A bare beginning has been made in state schools in offering professional courses in religion. A few scattering courses are now beginning to appear in organization and administration of religious education and in method of teaching religion.

NON-CREDIT COURSES IN STATE INSTITUTIONS

More than half of the state schools reporting have organized non-credit courses in religion conducted by the Y. M. C. A. and the Y. W.

C. A., the instructors or leaders being divided between students and members of the faculty.

SUMMARY OF THE SITUATION

Based upon the facts just stated, we may summarize somewhat as follows: Most of the church-founded colleges are offering courses in English Bible. Nearly half the state institutions are offering courses in Bible, the subject being taught chiefly from the point of view of literary or historical values. In church-founded colleges approximately 20% of the students are enrolled in biblical courses. In state institutions, while the aggregate number enrolled is considerable, the percentage of the whole is almost negligible. There seems to be, at the present time, a slight increase in the number of students pursuing Bible courses. Professor Sharpless in his book, "The American College," published in 1915, states that 17% of the students enrolled in more than 400 of the better colleges were to be found in curriculum Bible courses. Thus it appears that the five year period has seen an increase of approximately 3% in this proportion if our more recent figures based upon a smaller number of institutions are to be depended upon.

From one-fourth to one-third of the church-founded colleges are giving courses in religion in fields other than the Bible, while nearly 60% are offering courses in some branch of ethics. About 5% of the aggregate number of students in these institutions are enrolled in these courses, the largest number being found in courses in ethics.

Courses in religion, other than those in the Bible, are coming to be offered in increasing numbers in state institutions. About one-fourth of the state schools report courses in the history of religion. More than half have courses in ethics, a considerable proportion of which look in the direction of applied or Christian ethics. Comparative religions, Missions, the history of the church, and Applied Christianity are some of the lines being offered in state schools.

About 58 per cent of the colleges have organized non-credit courses in religion. In this they are but little, if any, ahead of state-supported schools, which have such courses running in more than half their number.

Is this a satisfactory showing? Are the colleges fulfilling their function in the field of religion? In answering this question the problem may be approached from two points of view:

(1) *The historical:* are the colleges carrying out their function as conceived by their founders and so fulfilling their traditions?

(2) *The sociological:* are they doing their full share to help meet the present social need for religion?

The early American colleges, like the first elementary schools, were dominated very completely by the religious motive. The colonial colleges were all the offspring of religious faith. Their aim was not primarily to promote culture nor to advance scientific research, but rather to provide an educated ministry for the churches. To this definite end the subjects of the curriculum were determined; the faculty selected,

and all activities of the institution organized. But as national life expanded and the needs for education grew more complex the aim of the colleges and the nature of the curriculum changed their character. Separate schools, or at least separate departments, were organized for the training of ministers and their education set apart from that of other classes of students. With the gradual secularization of education the distinctively religious subjects were reduced or dropped altogether from the curriculum of the colleges, and their places taken by a multiplicity of other subjects which were pressing for admission. This change went on until the colleges had become almost as completely secularized as the public schools.

While most of the colleges of the United States have been founded by religious bodies and for the promotion of religion, direct instruction in religion has played comparatively little part in the later history of these institutions. The college has depended very largely on "religious atmosphere" for the impressing of a religious point of view upon the students.

The function of instruction in promoting religious development has not yet fully taken hold of higher education. Indeed, there has been direct claim made that religion cannot be directly taught, but that it must in some way be attained through religious contacts and by response to the intangible religious environment. The fact is not yet fully recognized that a grounding of religious experience must rest upon basic religious concepts and knowledge, upon trained religious attitudes, and upon religious conduct and actions resulting ultimately in religious habits. The colleges which originally conceived their chief function to be that of providing a highly trained ministry seem not to conceive that their chief function today is to provide a highly trained laity imbued with the religious ideal. Colleges have departed from their historical traditions.

THE PRESENT DAY NEED FOR RELIGIOUS CONTENT IN THE CURRICULUM

Society has never been in more desperate need of vital religion than today. For the world is in ferment and both social and individual ideals have disintegrated. Religion is a strong, unifying, organizing force in the individual, giving purpose, ideals, dynamic, and intelligent philosophy of life. It is a powerful social bond, tending to stabilize and harmonize society on the basis of justice and a common foundation of thought, interests and faith. It promotes morality, unselfishness and the will to render service to others. It enhances national good will, allays class suspicion and increases confidence in the motives of other peoples or groups. Religion tends to supplant a materialistic with a spiritual philosophy, and thereby cultivate national idealism. It cures discontent, improves morale, and adds immeasurably to the sum total of happiness and personal satisfaction. Religion is a first ingredient to all true Americanism or any other true national spirit. And all these things—right purposes, true evaluations, humanizing social bonds, idealism, unselfish-

ness, the sense of social obligation, and good will are dominant needs of the times. Religion must do its share in reorganizing a world groping in blind discord.

This means that the colleges must do their part in grounding and cultivating the religious ideal in their students. For here we have the favored social and intellectual group of the nation—men and women selected by the sifting process of the public school course to stand in positions of influence and leadership in return for the benefits society has lavished upon them. It is to this group that society has a right to look first of all for leadership in the practical idealism so sorely needed in these sordid and uncertain times. This group of all groups should be thoroughly imbued with the vitalizing and regenerating religious motive. In them religion should have become a normal, functioning part of every-day experience, the basis of their life philosophy, the point of view from which they look out upon opportunity and obligation, the criterion of social values and of personal conduct and action.

Yet these potential leaders come to the colleges for the most part lacking in definite and positive religious convictions. They come lacking definite knowledge, even of the Christian system and devoid of true working concepts of its inner meaning and power. They come lacking in the personal attitude toward religion which makes it a major fact in planning their own future and determining the part they are to take in the social process. The college has no greater obligation and privilege than to cure these lacks through such training as will make religion a natural and intelligently valued part of the equipment with which these young people go out to meet life.

We who know the colleges best can hardly claim that this is being successfully accomplished for the majority of our students. The college has not yet fully awakened to the great fact that religion, like any other great complex part of human experience, *must be taught* if it is to become a significant element in national life and character. It may be argued that the college does recognize this fact, as indicated by the showing made by courses offered in religion. But let us look a little more closely into this point.

THE SCOPE OF COLLEGE COURSES IN RELIGION

The amount of stress given any subject in the college curriculum should be in proportion *first* to its relative importance compared with other subjects as related to human welfare, and *second* to the range of breadth of educational material in the subject itself.

It would hardly be claimed that religion is of less importance to human welfare than the study of Latin, or that the scope of subject-matter representing the field is less broad; yet how many of those colleges which are without departments of religion are to be found without departments of Latin, and how many offer as few courses in Latin as in Bible? So with mathematics, philosophy, the sciences, or other college subjects. It is not that we should narrow or restrict these valuable

subjects but we should bring religion, the subject possessing the greatest cultural and practical value of them all, up to a place of equality with other subjects in the curriculum. We should balance the literature of the Romans with the literature of the Hebrews; the ethics of Plato and Aristotle with the ethics of Jesus; the history of politics with the history of religion; the study of modern socialism with a study of the social application of Christianity. This we have not done in the college curriculum to the present time. And until it is done, the college must take one or the other of two horns of a dilemma; either it must deny that religion can be *taught* as can other subjects, or it must confess that the college is failing in its responsibility for religion.

What then should constitute the range and amount of religious subjects in the college curriculum? First of all it should provide for a *department of religion* instead of a department of *Bible*. For, while the Bible must of course remain the foundation and core of the Christian religion, Christianity is vastly broader in its interpretations and applications than the Bible. The Bible will be the center about which other courses will be organized, but there must be of necessity a considerable range of courses in religion whose aim is to bring the principles of the Christian system over into concrete application to modern problems and needs.

The content of each course in the field of religion and the scope of the courses as a whole should be determined by the demands both individual and social, for religion as a part of education. These demands require for the student four things:

- (1) A fund of religious information
- (2) A religious interpretation of life
- (3) The application of religion to social relations
- (4) Training for participation in religious activities

Based on these principles the minimum scope of religious subjects offered in a college curriculum should be somewhat as follows:

I. *To Supply Information Concerning Religion*

Hebrew history, ethics, and religion
The life and teachings of Jesus
The history of the Christian Church
A comparative study of religions

II. *To Give a Religious Interpretation of Life*

The psychology of religion
The philosophy of religion
The meaning of Christianity

III. *To Apply Religion to the Social Process*

Social applications of Christianity
The social (home) program of the Church
The missionary enterprises of the Church

IV. *To Train for Effective Religious Participation*

Principles of religious education

Method in teaching religion

The curriculum of religious education

Church School organization and administration

A narrower range of material than this or a smaller number of courses is inadequate if religion is to occupy as important a place in the college curriculum as language, history, or science. In fact, the list of courses should probably be extended instead of reduced for the average college. It should be considerably extended for the larger and stronger institutions. Students should find it possible to major in religion as in other subjects, while still having a reasonable range of choice among courses to be taken.

If it is objected that most colleges cannot afford more than one instructor for courses in religion, and many not the full time of even one instructor, then I answer that this is not the problem now before us. We are considering what the college must do in order to do its full duty to religion and to its students. What the college ought to do it must in the end do. Further, it should be noted that the college does not say it cannot afford a department of mathematics, or language, or science. It does not say that it must economize by dividing the time of one instructor between social science and material science. Let the college once catch a clear vision of its obligation in teaching its students religion and the rest will follow, even if several instructors are needed to man the department.

One consideration yet remains concerning the college courses in religion. The content and point of view of the individual courses is quite as important as the range of the courses themselves. General education no longer depends on an empty "discipline" of the powers. Learning is no longer selfishly valued for its own sake, but for what it can contribute to the world. Knowledge is power only when it is linked up with worthy interests, high ideals, fine appreciations, worthy motives.

So with religious education. There is no place in the courses for barren formalism, over-done criticism, narrow denominationalism, or mere erudition. The subject matters taught in all courses in religion must be rich in content and pregnant with practical meaning. While appealing to the intellect the courses must at the same time stir the enthusiasms, deepen the sense of social obligation, bring to consciousness the conviction of a divine Force at work in the world, and organize and train the powers of the individual for service. If college courses in religion cannot do this it is doubtful whether it is worth while to introduce them. But once they succeed in doing this they will give to the college a position of power and influence it has not yet attained.

The Bible in the College Curriculum

How Shall We Relate Biblical Teaching to Other Subjects in the College?

CAMDEN M. COBERN, PH.D.*

Theology was once counted the queen of all the sciences and the Bible pre-eminently the greatest book of all literature. While in our day theology has lost its ancient position, the Bible still holds its place. Any self-respecting Bible teacher who is refused equality of rank with other members of the college faculty ought to resign at once.

However, unless the Bible is taught scientifically, it deserves to be relegated to an inferior position. The Bible teacher must be completely delivered from theological dogmatism. He must consider himself entirely free to reach new conclusions concerning biblical history and interpretation. It is far better to reach wrong conclusions than to reach right conclusions without the privilege of free research. Any man who has his conclusions determined for him before he examines the evidence is unfit to be a teacher.

The relation of the Bible to the departments of ancient languages has become closer than ever before since the new discoveries of Mss. of the New Testament, the LXX and Samaritan Pentateuch, very much older than any previously known, and especially since Prof. Naville has argued so strongly that most, if not all, of the original O. T. was written in a language not Hebrew. The multitude of Aramic documents discovered in N. Syria, at Assuan in Egypt and elsewhere, bearing so directly upon Biblical material would have emphasized anew the special importance of this language even if Dr. Torrey of Yale had not shown so convincingly that large sections of Luke and Acts had an Aramaic ancestry. The recent discovery of an entire Coptic N. T. coming from the fourth century, together with the large number of bi-lingual Testaments (sixth century and earlier) in which the Coptic and Greek texts appear in parallel columns or on opposite pages, has added considerably to the critical apparatus of the Biblical scholar and has brought a new point of contact between his studies and those connected with the languages of the ancient and more modern Egyptians. The discovery of the Creation and Flood stories in Babylonian literature and the Tell-el-Amarna tablets, over 300 of which were unexpectedly discovered in 1888, and two other big finds since, have thrown such brilliant light upon the condition of Palestine and Syria about the time of the Exodus and earlier that the Cuneiform has rather suddenly leaped from an esoteric and somewhat isolated position to a popular place where almost every technical Bible scholar has given it at least some little study. An intimate familiarity with the colloquial and classical Arabic is even more necessary and I suppose more common among Bible teachers.

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As so much of the new material, especially that connected with the Greek papyri, is seemingly of equal value to both Classical and Biblical departments, and as this new material is so vast that no single department in any ordinary college could cover it, it seems important that these two departments should consult each other as to a division of work. Hellenistic Greek, the grammar of the papyri, textual criticism, questions of epigraphy, etc., ought to be left to the Classical men; yet it enhances interest in some advanced Bible classes to require at least a trifle of research work in Moulton and Milligan's "Vocabulary of the Greek Testament illustrated from the Papyri," (three parts of which have been published) and in such works as Wessely's "Griechische und Koptische Texte" or the "Oxyrhynchus Papyri." In our own college the Greek department offers courses in the Greek Testament and Classical Archeology and the Latin department on the Topography of Rome and Roman private life, while in other institutions courses are offered in the Civilization of the Augustan age and kindred topics. Those who major in the Bible ought to be allowed to include such subjects in their elective course and in colleges such as Allegheny, where advanced courses in Biblical Archaeology are given, these should be accepted by the Classical department as legitimate work for those majoring in the classics.

For a number of years at Allegheny College certain advanced Bible courses have been counted on the majors and minors offered by the departments of Philosophy, Ethics, and Psychology. This is as it should be everywhere. A recent lecturer at Cambridge University, England, declared that St. Paul was the only thinker in 2300 years who had been able to add anything fundamental to the philosophy of Aristotle. Whether this is correct or not every one must acknowledge that the Philosophy of Religion must depend for much of its best data upon Bible material. The Bible as a book of morals is so influential that even a celebrated English agnostic urged that it be retained in the public schools, and Thomas Jefferson prepared a special edition of the Scriptures to be distributed among the American soldiers for the sake of its ethical effect. For many years the psychology of St. Paul's conversion has interested scholars and my colleague Prof. Frederick G. Henke has recently put out a very thorough psychological study of the Pentecostal gift of tongues (*Am. J. of Theol.*, April, 1909). While the most recent book on the "Psychology of Jesus" has not perhaps increased the reputation of its celebrated author, yet nothing is more imperatively needed than some fresh and independent studies of the psychology of certain epochs in the life of our Lord, such as his temptation, transfiguration, agony in Gethsemane, etc.*

The connection between the Bible department and that of Education ought to be at least as close as with the departments mentioned above. If President Butler's definition of education be accepted, "the gradual adjustment of the individual to the spiritual possessions of the race",

*For the writer's attempt to discuss the Gethsemane experience see *Biblical World*, March, 1920.

it would seem as if the Jewish people, especially in their Biblical history, had given the earliest and perhaps the supreme illustration of what true education can do. Harnack in his "Bible Reading in the Early Church," published just before the war, proves conclusively that the Bible was the school mistress of the second and third centuries. Its influence in the Middle Ages and upon modern education is inestimable. G. Stanley Hall well calls it "the pedagogic masterpiece of the race". The Koran not only largely copied the Old Testament but its form and arrangement was a direct imitation of the Pentateuch. Any one acquainted with the teaching of heathendom in mission fields now as compared with that of thirty years ago can receive a vivid impression of the influence of the Bible as an educational force. While Professor Sayce of Oxford has just announced that he has discovered from a text found at Kara Enyuk that a woman's college was once located in ancient Cappadocia at a date a little before Abraham in which a certain Gag'a was chief professor of Arts, and a woman's club has also left its records to us from the Augustan era, yet the educational influence of the Bible on womanhood must be reckoned as unique when compared with that of all other ancient books.

The Bible links up easily also with the department of Economics and Social Service. We have here the first Bill of Rights for the common people. The origins of democracy, the relation of the land to the laborer, employers' liabilities, capital and labor, safety, sanitation and quarantine, interest, poverty, crime, child welfare, relation of home life to the state and may other vital questions are searchingly discussed. Most leaders of social reform in America find their chief leverage in the principles of justice enunciated in Scripture. Rauschenbush in his "Christianizing the Social Order" (1919) rejoices most because today "Jesus has resumed the spiritual leadership of social Christianity of which he was the founder."

If in all the above departments of the college curriculum the bible can be received on equal and cordial terms, how much more enthusiastically must this be true of the Department of History. A great scholar has well said that Hebrew history is a study of human heredity far more effective than Plato knew how to write it. And why should one be aroused by the history of the Renaissance of the fifteenth and sixteenth centuries and not by the history following the Babylonian exile? How could any student interested in travel fail to be fascinated by the story of Unu-Amen who visited Palestine about 1100 B. C.; who found at that time 10,000 Egyptian ships in the harbor at Sidon and who found the Prince of Byblos so deeply interested in the written historical records which he had received from his grandfather and so much inclined to literature that he decided to have sent to him from Egypt as special *backshish* a great number of foreign books (500 papyrus rolls) believing that he would prize these as much as the gold and finelinen which accompanied them.* The teacher of the Bible who cannot

* Text published by Golénischeff "Recueil de Travaux Relatifs à la Philologie et L'Archéologie," xxi, 76-102.

get students interested in the history of Palestine at the time of Moses or David, or Judas Maccabaeus in that glorious struggle for Jewish independence, or in the era when the Septuagint was being translated—such a teacher is not fit to teach history of any kind.

What teacher cannot get a new zest into the story of Nehemiah because of these recently discovered Elephantine papyri (translated in full into English only 2 years ago)* which not only tells of a Mazda worshipper who was holding office in Egypt about 400 B. C.—which fits in well with pictures of Hindus found by Petrie at Memphis dating about 600 B. C.—but also tells of a Jewish colony living at Yeb in Egypt in this fifth century B. C. who for over a hundred years had been worshipping there in a temple of Jehovah (Yāhu) built of cut stone, with elegant columns and with sacrificial bowls of gold and silver. These Jews have familiar names such as Uriah, Hosea, Haggai, etc., and in their letters they actually tell of a visit made to them by Hananiah—whom some of our greatest experts believe may have been the actual brother of Nehemiah—and who were writing not infrequent epistles to Delayah and Shelenyah, “sons of Sanballat,” who was still living and still governor of Samaria at this time. The teacher who could not get his students enthused over such novelties of historic research would better go back to another occupation or turn veterinary surgeon.

One of the chief values of close association with the Department of History consists in the necessary comparison of results between the teaching of biblical history and the teaching of what is rather blasphemously called profane history.

For example, the excavations when taken in connection with biblical history have made the era of the Judges to live again. These excavations have proved that this was the beginning of the iron age in Philistia, so that the mention of the “iron chariots” and the two edged sword of Ehud are references to weapons as novel then as the bombing plane and submarine are now. The Hebrews were not allowed any of these new fangled and expensive iron tools—not even plow points—lest they should turn them into weapons. But Shamgar and his little army killed six hundred men with the ox goad (specimens of which have been dug up and which greatly resembled in length and appearance the spears used by the militia in the days of William the Conqueror), and Samson and the soldiers whom he commanded did equally well with agricultural implements such as the heavy saws which the excavations have shown were often set in the jaw bones of asses. Does not this natural explanation of these exploits seem much better than the usual philological one and infinitely better than the strained and far-fetched mythical theories of Jensen and Jeremias? When this story is put in the proper setting it makes as thrilling an appeal as that of our brave engineers who some two years ago near Chateau Thierry, though without guns, astonished the attacking Prussians by seizing picks and shovels and thus defending themselves successfully against fully armed troops.

* *Am. J. of Theol.*, 1917, pp. 411-452.

Certainly there may be some inaccuracies in historic detail in both these stories, Hebrew and American, and a bit of legend may be mixed up with both, but that does not matter much. That is true of all ancient histories and most modern histories. Even legend is not a bad thing; it often represents the truth of the matter better than the cold dull facts recorded by the contemporary historian, and it certainly is often worth infinitely more pedagogically. A celebrated American historian has said of Carlyle's "French Revolution" that in every one of his details where a writer could go wrong he had gone wrong; but this same scientific historian added that, although all the details were wrong, Carlyle's account was nevertheless essentially accurate. Nearly the same criticism in almost the same words has been made concerning the works of John Richard Green and even of Thucydides. Holm has said that "history in the main ought only to be a record of facts, but now and then a historian may be allowed to display a certain interest in his subject." The Bible historians had a better view. A collection of accurate facts does not make a good history. There needs the living interest in the heart of the writer in order to produce a keen and living interest in the mind of the reader. Leopold von Ranke if given to undergraduates may be guaranteed to speedily destroy all previous enthusiasm for German history. A distinguished critic has recently dared to say that Bancroft "has repelled more young people from the study of American history than all other influences." That seems an exaggeration, but there can be no doubt that the histories which have made the deepest impression for good upon young minds are those in which the facts are made to live again. The Bible histories are living documents, and notwithstanding their faults more valuable than any others coming from an equally early date.

Unless one gets the spirit of the age, no facts can be understood aright. A distinguished historian has well illustrated this in the case of Samuel and Agag. "There was the Prophet Samuel. Some persons will have no further respect for him after they learn that he hewed Agag to pieces before the Lord. They think he ought to have stood up for free religion. They take it for granted that the alternative offered him was religious toleration as we understand it. It was nothing of the sort. The question for a man of that age was, Shall Samuel hew Agag to pieces, or shall Agag hew Samuel in pieces, and my sympathies are with Samuel." (Prof. Albert B. Hart, *Am. Hist. Rev.* XIV pp. 229, ff.) A little scientific imagination would save a good many Bible stories from being made dull and dangerous. In view of this close association between the historical and Bible departments, it would seem reasonable to give credit to those who major or minor in history for courses in the Bible department covering the great epochs of Biblical history, while perhaps the historical department could offer a course in the eras which produced the English Bible which might be accepted as an equivalent by the Bible department.

No one can deny the close connection of the Bible department with

that of English Literature. A modern critic has pointed out that good direct story telling really begins in Britain with Pilgrim's Progress—and every one knows the text book used by Bunyan. If a study of the works of Shakespeare or Browning or Ruskin or Matthew Arnold could appropriately be given credit by the department of English Literature, why should this be denied to the supreme masterpiece which modeled their style and enriched their rhetoric? Libraries have been written showing that Shakespeare got many of his plots, as well as hundreds of his illustrations from the Bible. Oliver Wendell Holmes says that Emerson's quotations resembled the miraculous draught of fishes. Tennyson's net seems to have been even larger, for a young scholar of Johns Hopkins has recently catalogued some two thousand references which he made to this supreme English classic. To be ignorant of the Bible is to be necessarily ignorant of much of the best English Literature outside of the Bible.

But, the Bible stands among other books as Jesus stands among other men. It is a book of religion, which can only be rightly interpreted by men of religion. It takes a seer to understand a seer. Again, the Bible was written by men who wrote and spoke and dreamed in poetic figures of speech. It takes a poet to understand a poet. To be a master of all languages is not so important to a Bible teacher as to be sympathetic with this poetical oriental temperament. The best thing that we can learn as Bible teachers from close association with the Literary Department is so to teach that our young students shall fall in love with the text book. That is not true always even when the text book is Browning or Robert Burns or the Idyls of the King. I knew personally one teacher who so learnedly analyzed the Cotter's Saturday Night and the Mountain Daisy that no student who survived the semester could ever again enjoy anything from the pen of Bobby Burns. A man can teach the Bible just like that. He can give the student such a large amount of scrupulously exact facts about the sources of the Hexateuch, the difference between the Flood stories and so learnedly analyze the Psalms that he completely fails to get the pupil sparkling with joy over the marvelous treasures of the book itself. Such literary surgeons ought only to be allowed to operate on corpses. But the Bible is a live book and it is the greatest possible mistake to lecture much to undergraduates about the Bible instead of giving them a chance to themselves listen to the music of this rare harp of a thousand strings. Of course post-graduate work is different. Something over a hundred years ago Prof. Wolf, of Halle, learnedly dissected Homer's poems and decided that they had been patched together rather imperfectly by some blunderer of the sixth century—I think it was Pisastratus. Many Germans and some Englishmen have done this same kind of good work for Hamlet and Romeo and Juliet and Othello. We owe them much for that—but let us pray that our boys shall not have to read it, at least not before they have themselves read the plays and seen them acted many times. We have personally gone through the four hundred pages

written by Prof. Maynadier on the sources used in the Idyls of the King and if anybody could make the study of literary origins fascinating, Prof. Maynadier is the man; but we confess after all that we came back from our excursion into these forbidden paths with a good deal of satisfaction to the final matchless pictures of Arthur and Merlin and the Lady of the Lake and Lancelot and Sir Galahad. If that is true of Tennyson, it is even more true of the book which it is our supreme delight to teach. Let us learn, then, from the Department of Literature, so to present these living pictures of eternal beauty that our students shall not fail to see Isaac walking disconsolate in the fields, and now the camels are coming and Rebecca is lighting down to greet the man she is to comfort for the death of his mother; and there is Ruth with downcast eyes bringing in the sheaves; and yonder is Esther stimmying her eyelids and putting on her jewels, feeling that she has come to the throne for such a time as this; and there is the shepherd boy joyously thrumming his harp, and an old man writhing on the dung heap cursing the day of his birth; and yonder is Jeremiah lying naked upon his side over against the iron skillet, wailing for the fallen walls of the holy temple; and far off in Babylon a young priest sees Jehovah in his blazing chariot, with the chief gods of Babylon chained to his chariot wheels, coming into the land of the Gentiles to reign; and at last we see yonder the three wise men coming from the East following the star.

Methods of Teaching Bible in College

RUBY NEVILLE*

Method, in teaching, is but means to an end desired, and that method is best that most directly and economically accomplishes the end. It is therefore necessary first of all to establish with some care the exact end desired. Of course, we shall always differ on details, on accent and on angle, but we should not differ widely on the general end. The end in literature is not acquisition of the world's great literary expression, not the joy that comes with companionship with "the only truth tellers left to God" as Mrs. Browning calls the poets, but it is enrichment and effectiveness of life. The end in history courses is not accumulation of details, nor even greater intelligence in following current events, but bigger people and a better citizenship. We expect the history classes to do something with the mental and moral stuff of the student. The general end with the good teacher, then, is the student and his attainment of ability and of ideals — not the transmission of mathematical formulae or philosophic doctrine.

This is high ground, and teachers taking it slip inevitably into the ranks of the prophets. It would seem but natural to find most of our Bible teachers here, but difficulties are great and I fear they have often

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been laggards, forgetting the present, vital needs of their students and therefore content merely to transmit; afraid of the "I say unto you," that is back of all good teaching. Surely little can be done until this right relationship between subject and student has been acknowledged. It is after all only a different setting of the same old controversy that Jesus faced when he said, "The Sabbath was made for man, not man for the Sabbath." How then can Bible teachers, putting first things first, so treat their material that it may contribute its maximum of power and of grace to the young men and women who sign up for Bible as they sign up for other subjects in the college curriculum?

First of all, we must recognize the necessity of academic standards, the lack of which is a most serious defect in a good deal of Bible teaching. However popular its appeal, however spiritually inclined may be its management, a Bible Course that is diffuse, indefinite or poorly balanced fails of its best. Snap courses are bad anywhere, and least to be tolerated here where perhaps the danger is greatest — so eager are Bible teachers generally to display their treasures forthwith without subjecting their students to the humdrum of digging. But aside from failure through poorly arranged or poorly taught courses, academic standard is frequently defeated by false deference to the material in hand. This is a very common attitude among both students and teachers and it is disastrous for both, leading the teacher almost invariably to hedge and almost invariably also to sacrifice the student rather than frankly face the issue on the text; and leading the student into hopeless limbo and probably lack of integrity in the work that should be pre-eminently clean and free from casuistry and platitude. We are nowhere at all, academically or morally either, if we are not honest with our material. Being honest does not mean that one starts out as a literary head-hunter. The honest teacher very cheerfully calls a pebble, a pebble, when he has to, but he is so particularly joyous when he finds the pearls, and so sure that there are still more to be found, that the quest in that course becomes a sort of religious pilgrimage for the whole class before they know it; and the satisfaction of the journey is relative to the high standard of the course, and lasting in proportion as the requirements were serious.

There must be no arbitrary, previously determined limits, no pre-arranged conclusions. *Verboten* signs that baffle the inquirer are harmonious enough with the older view of the Bible as the product of plenary inspiration, inerrant and inexplicable, but there are no such signs in the field of modern Bible-study based upon an entirely different definition of the book as of natural, not mystic origin; in itself a record and deposit of life.

The chief duty of Bible teachers is to bring their pupils to see the Bible as a record and a deposit of life.

If this conception of the Bible once dawns on the student, its educative, refining influence is apparent. It is tragic for a man to think the world a failure or that God ever so considered it; to hold the universe of men and of events in two distinct classes, one sacred and one secu-

lar; to believe that salvation is or ever was a mechanical, arbitrary transaction, not the attainment of a life; to have his science and his history in high school say one thing and the approved Biblical teaching of his church say the opposite thing.

Turning to details in suggesting plans of study, the most difficult thing is perhaps the establishment of the point of view. How do we get in our wedge? Various carefully planned lessons are of service to me. The first three chapters of Genesis — a daring venture — turn out very well, so obvious is it, if the lessons are adroitly handled, that we have a composite, that the parts are of different age, different environment and present different ideas of God. The nobility of the first account of creation and the familiar unsophisticated flavor of the second, the anthem-like movement of one and the colorful, talk-quality of the other are not to be escaped. Here already are several important ideas and soon comes the question, "But didn't Moses write the Pentateuch?" Then the answer may follow, "Traditionally, yes, though his name nowhere appears in these early sections, but in view of out-and-out contradictions, of numerous repetitions, of most conflicting theology, of a peasant background in one and philosophic, city background in the other, does it seem a reasonable conclusion that he wrote much, if any, of these chapters? And in fact—the class meditation may continue—aside from faithfully representing Moses, does either conception of God, that in the first or that in the second, entirely satisfy us personally? The first is lofty, but there is no "Our Father" in it; the second is intimate but surely ignoble. That work should be considered a penalty; that man, waiving all other details, should be under condemnation for a responsiveness to beauty, for enterprise in meeting his need of food and of wisdom, qualities upon which he must build today if he builds at all—is rather disquieting; as is the definite assertion of that strange, old story that the expulsion from Paradise was lest man, this enterprising one, lay hand on the fruit of the tree of life, become as God and live forever — truly a parlous fear to an autocratic God.

Then comes the suggestion that Jesus never so pictured God, and that he ever represented him as the ongoing one, working hitherto and loving always and fatherly. And many a class will at this point take up a sort of Excelsior chant for the victory of that long and struggling line we have seen setting out however blindly for God, and drift into a real Doxology — all of which is quite possible since Freshmen are rather wonderful anyhow, quick to see and glad to adventure. The story of Jephthah's Daughter is used successfully by some as point of departure.

Perhaps my use of the figure of the entering wedge may sound negative and destructive. Many would prefer the gentler one of seed-sowing. But to me there are many arguments for a frank, yet sympathetic negative right at the first. One of Jeremiah's ringing "Thus saith the Lord's" was to say, "Break up your fallow ground; sow not among thorns," and the same good and faithful servant, writing of his call,

represented himself as called of God for a service that was two-thirds of it negative: "See, I have this day set thee over the nations and over the kingdom to pluck up and to break down, to destroy and to overthrow; to build and to plant." There is little to fear from negative criticism if the lesson thus carefully mapped out for beginners can end on some strong, dominant note: the new and better things the centuries have taught us about God; a suggestion that they individually have the privilege of taking up the banner and carrying it farther since He is always on before; or of God among His creatures, a great venturing and achieving one. There ought on the contrary to be very definite religious experience for such ideas are positive and inspiring.

The few significant facts and ideas that students should get hold of in their first Bible work for the sake of their later building are: *First*, some few facts about the shaping and fixing of the canon. Whatever be one's conception of an ultimate providence the acceptance of books into the canon was by vote of men necessarily conditioned by their environment. One need not be very elaborate or detailed on this point. The general idea, illustrated perhaps by a little story of the council of Jammia, will be very helpful. *Second*, the students should also see clearly that the books are composites frequently and that editors had sources usually unknown to us.

These two points are preliminary to three others more important because in themselves cultural and personally valuable: *First*, the literary and moral beauty of the Bible. A teacher should feel it a prime privilege so to study a few scriptural selections with the students as to show them the loveliness of the old scriptures, their beauty of word and phrase, their noble expression of highest thought. An introductory Bible Course should do this great thing for the students, in order that they may recognize it as a source of power and of loveliness for themselves and that they may without apology give it its rightful place in world literature. *Second*, on the cultural side, should come the conviction that the ideas of God and of His government that seem to their own moral sense meagre or ignoble were certainly superseded or will be superseded in the great sometime of God's coming Kingdom. It is infinitely more Christian to introduce no other considerations, to regard an old story as full material of primitive origin or an old idea as merely the best afforded by its rather limited day, than to face the alternative that the father God of all the ages used Himself on occasion to condescend to brutality or to trick.

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

Perhaps the idea that I care most myself to get started among underclassmen is the idea of the on-going God in human history, and in converse, the great, yet slow, march of men toward the far-off divine event, the supreme brother of all men marching in the midst. I feel that some sort of introductory course where teacher and student get

acquainted and where a few significant lines of criticism are launched to make these last two points possible (the evolution of men toward God, and God in human evolution) is a very desirable thing. Others would do the same thing doubtless in some period-courses without the special introductory course. At any rate the student soon finds himself introduced to special period-courses or special subject-courses. I am inclined to stress those courses that give a general survey and those that are practical in their bearings such as: The History of the Hebrews; The Rise and Significance of Judaism; The Social Teachings of the Prophets; Outlines in the Development of Old Testament Religion; The Life and Teachings of Jesus; The History of the Church. They are better than the more circumscribed courses and they root the student more deeply in the wholesome ideas of social responsibilities. It is valuable for the post-graduate student and for the unusual, older pupil to spend a year on one of the old Testament Prophets with exegesis from the Hebrew text; but for undergraduate students generally a course in the Prophets from the English text is more educative and inspiring, showing as it would, the progress of Israel in a most dramatic period, and helping the student to see the forward movement in religion, its relationship to the orthodoxy of the time, its measure of victory that is our own religious and democratic heritage.

Just a word here on the conduct of the class. Shall the plan be text book, topical discussion based on library research, or library and lecture? The question is important, but it has to be decided for the particular class by the individual teacher. Text books are attractive in their definiteness and availability. Individual effort is certainly stimulated by research and discussion. Lectures, usually informal, give the invaluable personal "right-now-for-just-you" touch, and can be adapted day by day to the need of the class. Note books should follow up most library and discussion and lecture work. Many teachers employ all these methods, sometimes even all in the same class. The formal lecture day after day may be reasonable for some classes, sufficiently advanced to read discriminatingly, but young students especially need familiar persuasive talk of teachers and of fellow students. I am especially anxious to keep students familiar with the look and touch of the Bible. They must through some such sense appeal know that the new Bible is really the same old Bible only for the first time perhaps examined closely. Ideas are strangely perverse. A new conception of Isaiah gained from some text-book may stubbornly attach itself to that text-book and be practically non-existent for the poor student who later reads Isaiah from his Bible. Browning said of the old yellow book, "Give me the book, the things restorative i' the touch."

I will close this paper with a few do's and a few do-not's that my rather long experience has taught me.

1. Arrange all courses and treat all material in the courses with an eye to the students' widening interest. Anticipate their social and intellectual problems.

2. Never forget a proper academic standard and pedagogic method, preferably the pedagogic method of the school of experience.

3. Link up Bible work with life experiences. It is a great loss if the pupil never sees the bearing of his Bible work on campus activities; or its parallel in world movements. It is a calamity if there is no linking with other departments. Evolution ought to be the same thing essentially in the Bible-room as it is in the biological laboratory, though observed in different fields.

4. Frankly acknowledge all limitations in one's own study and in the work of the critics.

5. Do not dogmatize.

6. First of all establish personal terms with the student. There may be points one does not want to discuss with some classes but all is lost if the student does not feel that the teacher is ready to talk with perfect freedom and absolute honesty just as long as he wants to talk.

7. Do not display all your treasures or all your criticisms at once. Students easily feel overwhelmed.

8. If certain worn-out planks give trouble throw them overboard, but it is not necessary to be too conspicuous about it. If the trumpets are to be blown let it be at the putting in of new ones.

9. Stimulate student discussion, for older students especially.

10. None of these seem to me more important than leading the student to a very frank scenting of the text, and to the formation of some personal judgment upon what he reads. This spirit of inquiry, of challenge, and of doubt is absolutely essential. There is little hope for any student in any line who does not scrutinize his material.

I am aware of the delicacy with which such a program of securing attention to the records must be handled. I realize the disaster of mere negativeness, the sadness of the quickened mind that finds no anchorage. Does not the whole problem go back to the character and skill of the teacher? Great teachers are not so common anyway, and just about all the stability we now have is in our teachers, but there are a few who are ready and able to do right by their teaching. Personally I would have no Bible teaching at all until the right personality can be found. Our ministers are not able even if they had time. Their experience has been in pulpit and in pastoral lines. The ordinary layman, however sympathetic, cannot do the work for it demands long and laborious preparation. It pre-supposes knowledge of other languages, other histories and religions, especially a sympathetic appreciation of the needs of the present. Our church colleges and theological schools must supply the teachers, but even they will do it with difficulty. They can impart information, suggest methods and courses, equip their libraries, but they cannot so easily call the right teacher to the work. It is entirely possible to find the log and put it in some strategic place where the highroads cross, and needy hearts drift by in multitudes, but it is not so easy to find a Mark Hopkins.

Sundays in a Boarding School

KARL J. STOUFFER*

Those who attempt the solution of the Sunday problem must realize that it is one never to be satisfactorily solved. From the time that men first began to observe Sunday, there has been much thought, and discussion, and even contention about its observance. It is therefore not my thought to settle this problem, but, if possible, to try to deduce some principles which will help us in the observance of this most important of days.

Men have searched the Scriptures in vain for the proper manner in which to observe Sunday, and have found them overflowing in principles for everyday right living, but almost singularly wanting in even a reference to Sunday observance. Looking back into the history of the Jews, to the time of Ezra and Nehemiah, when the "Book of the Law" was brought by the scribe Ezra from Babylonia to the Jews in Palestine, and was adopted by them as the "authority" and guide to right living, we find prohibitions continually placed on this day till at the time of Christ it was impossible for even Him to approve of their manner of observing it. He clearly expressed His feelings when He said that "The Sabbath was made for man, and not man for the Sabbath." (Mk. 2:27)

Then, too, we must remember that the Jewish Sabbath came on Saturday. The observance of Sunday, or in other words the Christian Sabbath, probably started from the recorded fact that His followers met for worship the "first day of the week" for two Sundays after His crucifixion (Jno. 20:19, 26). We have no record of the manner in which they spent the remainder of the day. It may be that it was spent in the ordinary daily routine incident to making a livelihood.

In the year 321 A. D. Constantine, in an edict, decreed that the people of the cities should rest on Sunday, but that the farmers might till the soil, harvest, etc., for otherwise the favor of God might be lost. From this time on, we find other prohibitions added, for in 425 under Theodosius II, games and theatrical exhibitions were prohibited. It was not till A. D. 528 that the Third Council of Orleans forbade all labor on Sunday.

In the middle of the sixteenth century, we find such a reformer as John Calvin seriously advocating the changing of the observance of Sunday to Thursday, and when John Knox called on him one Sunday afternoon, he found him in his back yard playing a game of bowls. After the Reformation, we find the development of the Puritan Sunday, which in due time was brought to this country by the Boston Puritans and the Pilgrim Fathers. The Sunday laws, which sooner or later, found their way to the statute books, and some of which are still

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there, were so strict that a man was not even allowed to kiss his own wife on Sunday.

From the foregoing description of the development of the Sabbath of the modern church, we must see that in the final analysis, the observance of Sunday is largely a personal matter, not to be determined selfishly as best pleases us, but after due consideration of the many factors involved. The typical American Sunday is as it is, because without forethought as to the general good, people are selfishly seeking the most pleasurable way to spend the day, and have entirely given up the idea of observing it.

In the study of this problem, considerable correspondence was carried on with several schools, and then a questionnaire covering many of the points of difficulty was sent out to about fifty schools whose practices and opinions would be valuable in this study. In the final summary, thirty-four schools were considered, all typical boarding schools of the highest type. A list of the schools considered will be found at the end of this article.

Breakfast: 6:30, 1; 7:00, 3; 7:15, 4; 7:30, 8; 8:00, 12; 8:30, 6.

We notice that most schools favor a later breakfast on Sunday morning, thus starting the day with an additional hour's rest. This is important, since it makes possible to require attendance at breakfast.

Meal attendance: required, 28; optional, 4; by permission, 2; by permission week days, 18.

Required meal attendance is preferred and demanded by almost all schools, twenty-eight of the thirty-four requiring it. Although several reasons may be ascribed to explain this overwhelming tendency to required meal attendance, it is vital for the best observance of Sunday for at least two reasons: first, the day is started in an orderly fashion, and not lazily, which is essential for an orderly day; and secondly, it relieves the tendency to entering places of business for a late breakfast, and puts the student in better physical condition for the enjoyment of the morning service. The fact that over half of the schools allow occasional missing of meals with permission during the week, lends emphasis to the fact that required meal attendance makes for a better Sunday.

Required services: At least one, 34; two services, 20; two in A. M., 5; service in afternoon, 12; evening service, 6; optional services, 10-25%.

In all private schools, church rightly occupies a central place and takes up considerable time. I am inclined to think that in many cases these services are arranged for such times as to serve other than religious purposes. While we see that all schools require the attendance of a least one service on Sunday, and usually this is the morning preaching service, almost two-thirds of the schools require two services. I am sorry to say that the optional services are not very well attended. In rare cases the attendance averages 50%. It does not, however, seem

wise to make these services compulsory, even with this low percentage of attendance, else church becomes a burden and its effect is lost. Perhaps our experience at Wayland Academy with compulsory church attendance might be of interest. Formerly we required the attendance at two services, one the morning service, and the other one of the student's selection. None of these services were at the school. No one objected to the first service, but almost all dreaded the second one, even if they enjoyed it, and no one thought of attending more than the required services. Some time ago we lessened the requirement to one required service, and the result has been more than gratifying. Over fifty per cent of the students go to a second service regularly, and many go to several services. We hear no more complaints about church, and church really has an important place in their Sunday.

Weekly holiday: Saturday, 11; Wednesday and Saturday afternoon, 13; All days alike, 2; Monday and Wednesday afternoon, 2; Monday, 5.

The weekly holiday has an important bearing on the subject especially to those schools not allowing much athletic activity on Sunday. Those schools that have Monday as their holiday, give over Saturday evening to social and literary activities, so we see that every school has some time off on Saturday. It seems reasonable to think that with the edge of the animal spirits of the boys dulled on Saturday, and with the natural relaxation following a week of strenuous work satisfied, that boys should be better prepared, naturally, to observe a quiet Sunday. Of the thirty-four schools considered, only three have definite study periods on Sunday, though twenty-one do not discourage it, and a few actually encourage Sunday study. What is the reason for this passive attitude toward Sunday study? It is because that expecting carefully prepared lessons on Monday we countenance it rather than have failures. Is it reasonable to expect lessons studied on Friday to be well in mind for Monday? We might obviate this by having Monday morning and Saturday afternoon off, as one large school in the Middle West has done, thus giving opportunity for recreation on Saturday and taking away the necessity of Sunday study.

Kind of Sunday: Strict, 9; Liberal, 5; Moderately supervised, 20; Allowed in stores, 13; Not in stores, 18.

There seems to be a consensus of opinion that a moderately supervised and strict Sunday is the best, most schools preferring this. The general tendency is not to allow students to enter ice cream and other stores on Sunday. This is a difficult regulation to enforce, and many who allow it would like to forbid it, while those that forbid it find they go anyway.

In considering this portion of the problem, it must be remembered that the average boarding school student has little of what might be called a "Sunday Conscience", and that he will do without the slightest qualm of conscience almost everything he considers right during the week. He depends on the school to set his standards for the observance

of the day, much in the same manner that he would expect his parents to do were he at home. We must also remember that the secret of success in working with boys is to keep them busy. With these two thoughts in mind, let us consider the following concerning recreations and amusements.

Off Campus: No time, 2; 2-3 hours, 10; 4½ hours, 2; Day till 5 P. M., 2; Afternoon, 6; Day till 7:30, 1.

Of the thirty-four schools, only twenty-three answered concerning the time off campus, some of the schools being situated in the country where this did not vitally concern them. We see, however, a tendency to a short time off, and I have noticed that in many cases a service is so arranged as to compel and check up their return. The restrictions governing the time off campus are largely determined by local conditions. About one-half of the schools regulate the places, and not the time, while others regulate the time and not the places. Some do not allow the students to walk in the town, while others do not allow them to walk in the country. Most schools preferred that their boys get close to nature by hikes, etc. The same restrictions concerning association with girls prevails on Sunday as during the week, so while this is a problem oftentimes, it is not a typical Sunday problem.

Athletics and Amusements: To be at school, 34; No matched games, 34; Limited athletics, 6; Baseball, 4; Attendance ball games, 2; Skating, coasting, 24; Tennis, 12; Quiet games, 26; Cards, 2; Cards, week days, 9; Dancing, 2; Dancing, week days, 27; Pool, billiards, 2, in week, 31; Motoring, not permitted, 8; Motoring with parents, 13; Motoring with permission, 7; Motoring freely, 6; Shows, 1.

The question of athletic activities on Sunday is one on which there is quite a difference of opinion. As I have said before, the secret of handling boys is to keep them busy, or to see that they keep themselves busy. Practically all schools agree that pure amusements have little place in the Sunday of boarding schools. The tendency some Americans have of wanting to be continuously amused, makes Sunday without it a dull day. Those who learn to amuse themselves do not find Sunday, or in fact any other day dull, and therein lies a potent suggestion for bettering our Sunday observance.

All the schools agreed that any athletics should be at the schools and that they should not result in matched games. The half-dozen schools that allowed athletics in a limited way are situated in country districts where the curious and sensitive public is not troubled. They allowed the kicking of a football, knocking out of flies, passing of basket ball, etc. The two schools that allow the attendance of baseball games on Sunday only allow it during the free time off campus. Not all of the thirty-one who signified their willingness to allow the playing of pool and billiards during the week, owned tables, but they expressed themselves on this point anyway. This attitude is in accordance with the hotels and Y. M. C. A.'s who do not allow these games on Sunday.

Automobile riding is carefully regulated in most schools, probably for the reason that a few minutes will bring one miles away from restrictions. A similar attitude prevails concerning boating. A few schools who are so fortunate as to have their own lake, permit it, those not so fortunate do not. Of the thirty-four schools, only one allows the attendance of shows on Sunday and that is during the time off campus. A few have their own moving pictures, though the kind of pictures shown was not stated. They were probably of the educational type. Most schools have some provision for the attending of occasional high grade shows during the week.

In considering the activities to be allowed on Sunday, we sometimes say "Better do that than something worse." This is true, of course, but is this a good principle to adopt? Students are with us, not only to get knowledge, but to get some fundamental principles for their guidance through life. Better set a reasonable standard, and though they do not fully reach it, sooner or later in the course of their life, they will attain it.

It is interesting to note that no school plans the recreation and general amusements for the day. We well know that the average boy is inventive enough, with but little help, to keep things lively. There seems, however, need of setting a limit beyond which they may not go.

Now let us consider some of the activities which busy our students on Sunday. In the forenoon, the room work, the preparation for the morning service, and the service itself, so completely take up the time that no problem is presented. In the afternoon, getting back to nature by means of hikes is strongly advocated by most schools. Sings, reading aloud, reading, writing letters, find an important place on the program for afternoon and evening in all schools. You will note below a list of activities sent in by the various schools:

- Songs with refreshments
- Orchestra practice
- Dress parades
- Illustrated lectures
- Weekly reviews
- Debating societies
- Musical concerts
- Afternoon teas and coffees
- Receptions
- Studying and reading
- Quiet games
- Popping corn
- Visiting each other and teachers
- Skiing, coasting and skating
- Playing ball, etc., without implements of sport, and avoiding games
- Basket ball
- Golf, tennis
- Steamer rides
- "Run sheep, run," etc.
- Y. M. C. A. meetings
- Bible classes
- Young people's meetings
- Evening church

St. Luke's and other religious societies
Vespers
Convocations
Illustrated sermons
Lectures
Special outside speakers (good only if best can be afforded)
Reading aloud
Writing letters
Hikes
Open house
Educational moving pictures and slides

Considering the foregoing, it may be noticed that some try to solve the Sunday problem by so breaking up the day with required services and exercises that little time is left at any one period. Others fill Saturday full of recreation in the hope that the boys will rest on Sunday. There are a few schools who have very little trouble on Sunday, as one might presume, by quite freely allowing unorganized sports for which boys are always eager. Many have solved most of the difficulties and troubles by choosing locations far removed from the sources of trouble.

Due respect must be had for the sentiment of the community in which the school is located. The prevailing Sunday may have many Puritanical elements in it, but let us remember that the Puritans were the very best of people, and that we do well to learn much from them. A famous Headmaster of a large eastern school, in his letter, said that if he could build a wall high enough that the curious public could not see over, and thick enough that they could not hear through, and that only the eye of God and the ear of God could see over and hear through, he would gladly allow his boys to participate in many of the sports now denied them.

In the final analysis, whatever be the kind of Sunday we choose to keep, let us bear in mind that it must have a definite purpose in it, else it becomes a day to be tolerated, or spent, and not a day to be observed. We must also realize that the secondary school period is one in which life habits are being formed, and for this reason, grave responsibility rests on us for the idea of Sunday observance our boys form.

We must realize that a great many of the pupils that come to us come from homes where Christian ideals do not prevail. Many also, have been denied by circumstances, training in ideals of Christian living, and it is prevailing these two classes that make the trouble with keeping the proper kind of Sunday. We may avoid trouble in only two ways, either by accommodating our Sunday to their desires, or by bringing them to our Sunday. There is only one solution open for us, and that is, somehow or other to get into the lives of our boys and girls in such a way that the spirit of Christ prevails, and Sunday troubles quickly vanish. In our own school, a small Y. M. C. A. group of four boys started a prayer group led by the Headmaster of the dormitory, meeting each night for a few minutes after the lights were out.

Adolescent Training in the Church School

HERBERT W. BLASHFIELD*

The Ultimate Product. If we were asked to put time, energy, and money into a community enterprise which, upon investigation, was found to have no definite objective or product, paid small dividends, and only operated because of favorable community sentiment, we would likely decline to become stockholders and directors. Yet most of us give of our time, our money, and our talents to the school of the church without ever considering the ultimate product of the school for the use of our Christian civilization. By so doing, we are neither careful business-folks nor worthy Christians. Every Church School should have an objective, and every department should have certain objectives which will be subordinate to the school objective. These objectives should determine a product which can be realized, appreciated, and offered to the needy world as the prime result of religious education. This product is a character controlled by Christian ideals and principles; it is a Christian citizen who looks upon all men as brothers and who functions in society for the good of others; it is a world citizen who looks upon the entire world as his field of personal service, and who appreciates the value of the church of Jesus Christ as the best instrument through which his service can be rendered. To produce such a product is no easy task, and for this reason we are glad to shift our responsibility to other agencies even more lacking than is ours, content with keeping the wheels of average Sunday School work going and having for our aim large numbers in attendance on Sunday, generous offerings, and every class supplied with a teacher.

Invoicing the Junior Graduates. The invoice which we take each year of the boys and girls who graduate from the Junior to the Intermediate Department should show certain assets which every Christian needs, and without which our Christian civilization will fail. These eleven or twelve-year-old boys and girls should show a love for God, His word, day and temple. They should know the Bible as a book, and have much of it in their hearts and minds. They should appreciate Jesus Christ as the great example and as the ideal hero of the ages after whom men should pattern their lives. Every Junior graduate is a partly finished product of the school, and as such, his value should be estimated in terms of the product of the school, Christian Citizenship. His record should be something more than: times present at Sunday School, lessons learned, handwork finished, money given, etc. But rather it ought to read: idea of relationship to God, his attitude toward God's Day, Word and House; knowledge of the Bible, Christian hymns, etc.; attitude toward Jesus Christ and the religious needs of the world.

The Need of Clear Objectives. The yearly product of the Junior Department as well as that of all other departments should be carefully

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estimated and records kept for the use of the general management, and for those in the next higher grades. In most schools the product of the lower departments is more carefully estimated and considered than is that of the higher groupings. This brings about a very serious situation, for when there is no objective in our work with the young people the community and the world receive no finished product for the Christian needs of humanity. Our young people take their positions in life without thought of their Christian responsibilities in a Democracy; the church does not feel the constant pulse of new life, and the forces of Christ as found in the ministry are constantly growing more feeble. We must make it our business to have before us clear objectives in our work with young life, and determine to produce a product that will fill the religious needs of the age. If we are not doing this, we are failing in the most important work of a Christian Democracy; we are failing in the great commission given to us by Christ.

Our Intermediate Objectives. At the age of about twelve years there is a strong desire to standardize life after the pattern of some great character, to be with older people in the work of some organization, and to be of use to others. This is the reason the Boy Scout tries to be like his Scout Master, likes to help him in his work, and enjoys doing his daily good turn. We should take advantage of these desires and set up objectives in the Intermediate Department that will crystalize these natural inclinations into religious ideals and concepts. The desire to pattern life after some great person should make our first objective decisions for Christ. The desire to belong to some organization and to work with adults makes church membership a natural second objective. And the passion to be of use to others will make the third objective habits of Christian service in the home, church, community, and world. If the product of this department is to be boys and girls who are Christians, members of the church, and who have formed habits of Christian service to others, the means by which this product will be realized must be selected accordingly.

The Unified Program. There must be instruction concerning each objective and some activities or experiences in the life of the objectives. We get the instruction through: the graded lessons at Sunday school, special classes for those about to accept Christ and join the church, ideals of service and missionary work taught to groups and given before the whole department; and by means of talks in such organizations as the Boy Scouts, Camp Fire, or Girl Reserves. The activities or experiences of the department will be those which will make Christianity and church membership meaningful to these new recruits, and that will develop a love for service to all men regardless of race, color, or country. There will have to be many departmental responsibilities through which these young Christians will learn to love Church work. It is very important to have a great deal of actual participation in church work with adults, for if this is not done, church membership will mean little, interest is lost, and we soon fail to see signs of

spirit in conduct and ideals. There will be a constant stream of service activities in which to participate, either for the local church or for the larger fields of the world. The outside organizations, as the Boy Scouts, give programs of activities through which the Sunday-school lessons and other forms of instruction find a natural expression. These organizations help to develop a well rounded life based on Christian principles, and when they are united to the work of the classes and the department, they give great help in the production of a Christian citizen, the ultimate product of the school. These organizations can easily be unified with the general policy of the school when the Scout Master, Guardian, or Advisor becomes as one of the department teachers, and when the teachers act as assistants in the work. The Scout Master knows what lessons to put into scouting and the teachers know what they can take from scouting that will be illustrative of Christian truth.

The Desired Product. If we arrive at the end of each year's work with our objectives realized, we will have an inventory something like this: so many have become Christians; so many have united with the church; so many have participated in Christian work through their student organizations and under adult leadership in the church, community, and world; so many have become leaders and officers in Christian work in the classes of the department. This information should be recorded about every member of the department as he or she graduates to the Senior group, and copies should be sent to the general officers of the school as well as to the Senior Department. Such a record is surely more worth while than one of numbers enrolled, dropped, and transferred; and the amount of money received and spent. We have something real and tangible, and a product that can be worked with and moulded in the next department more nearly into the Christian citizen that we are trying to produce.

Senior Objectives and Product. The work of the Senior Department must be similar to that carried on in the preceding group, only it must be more intensive and have greater breadth. The Intermediates had to depend largely upon adult help and direction, while the Seniors are much more able to promote their own affairs. They learn to be leaders in High School where many responsibilities are thrust upon them, and in the school of the church they should have the same opportunity of self expression. Boys and girls of fifteen to seventeen are still in the period of life when it is natural to seek a standard about which life is to be formed. Many conversions occur at about sixteen years of age. Yet on the other hand, if Christ is not held up as the true example and standard at this time, the ideals of life begin to lower rapidly. This can be seen from the fact that the crime wave is very high at the age of about sixteen. The great objective of this department must therefore be decisions leading toward permanent Christian lives given wholly to the extension of true citizenship. As in the preceding department, the first objective will be decisions for Christ and the church. If the work has been well done in the lower group there will be few that will be

affected by this objective aside from those who have entered this department from outside the church. In the Intermediate group we held up the ideal of service and formed some service habits, but now we are to commit the boys and girls to some form of life service. Now is the time when the question is asked, "What am I going to do with my life?" High School days will soon be over, college days loom in sight, but the purpose of a higher education must yet be determined. The whole world looks like a field of service, but the youth desires direction in making the right decision. Our second objective will therefore be to give all or a portion of life to some form of Christian service. To obtain a Christian college education will naturally follow as a third objective. Of course there will be but few who will commit themselves to definite Christian work, but many should be persuaded at this time to give of their earnings and of their talents to the extension of the kingdom through some form of secular work for which they feel particularly fitted. The objectives of this group leading toward the product of Christian citizenship will be: so many decisions for Christ and the church; so many decisions to give all or a part of life to some form of Christian service; so many decisions for a Christian college education; and so many decisions to assist the work of the kingdom through some form of secular work.

The Way we Reach Results. To reach our objectives there will be instruction related to each of the objectives and suitable activities that will train the young Christian life in the desired product of the department. The instruction will come through the graded Sunday-school lessons which are specially helpful to this period of life; there will be helpful talks concerning the objectives before the whole department and at the Epworth League meetings; special conferences will be held for groups of boys or girls, and organizations such as the Boy Scouts will provide idealistic talks in their meetings. For those who decided to give their lives to some form of service work, there must be a special class that will give instruction concerning the various fields of Christian service. This class or organization ought to be a permanent group in the church. Each year should see new members added and others leaving to prepare in some training school or college for their life work in promoting the cause of Christ. The activities now needed to assist in reaching our objectives will be very definitely related to the great ideals of service. There should be much experimentation in the Christian activities of the local church, the community, and the world which will be almost wholly promoted through a student organization. Personal work should also be made a part of the department work as practice in winning others should begin at this time. Through such activities as organized athletics, or perhaps through Boy Scout, Camp Fire, or Girl Reserve work the youth of this age will add to his ideals and character, and will be able to better appreciate the structure and value of a Christian citizen. These outside organizations can be attached to the work of this department in a similar way as was

suggested for the Intermediate group. If such a plan is carried on carefully and earnestly by those who have the Senior work in charge, there will be a continuous stream of young life passing from the church school into our training schools to prepare for Christian responsibilities and for church leadership.

Final Important Objectives. In the Young People's division of the school we have a few who have married early in life, a number who are attending some local school, and a large number who have gone to work in factories, stores, and offices. This is the age, eighteen to twenty-four, when young people become citizens of our democracy. It is the age when Christian citizenship makes its first real impact upon community life. Responsibilities come fast, and since most of them come from the interests outside the church, we soon find that our young people are more interested in these affairs than they are in the work of the church. Our objectives for this group must be of such a character that the great objective of the school can be reached. We want a product from this group that will make the church more efficient, that will make a Christian impression on world life, and that will form new Christian homes. Our first objective will be decisions for Christ and the church, but the number to be so reached will of course be small. The next objective will be Christian workers turned to the needs of the church and the community. Another objective will be to have large numbers of this age trained as teachers and special workers. As a fourth objective, we should have the founding of Christian homes in view. Late decisions to give lives to some form of Christian service will be our fifth objective. At the end of each year our report should cover the following: so many decisions for Christ and the church; so many at work in the local church or helping in some Christian undertaking in the community; so many have received special training in church work; so many Christian homes founded; and so many late decisions for some kind of life service. These objectives are worth while and should be before every teacher and worker in the group.

Christian Citizens our Product. Our objectives will be reached through instruction about the product desired and by means of certain activities. The instruction can be given at Sunday school through special studies and departmental talks, at Epworth League meetings, before special groups of young men or women, or in special training classes meeting on Sunday or through the week. This instruction should come from those who have had much experience and are recognized as being real Christian leaders in community life. It must be accompanied by many student activities and responsibilities which will lead the young people into the actual work of the church as it makes itself useful in meeting the needs of the world. There will be responsibilities given by the church officials; some will be teachers and officers in the Sunday school; some will lead younger groups in such activities as those of the Boy Scouts; some will get experience in the community work as in Red Cross and community Welfare needs. All should be

led into winning others to Christ and his cause. If we will surround our young people with the right instruction and give them the responsibilities to which they are entitled and without which they cannot obtain the practical Christian experiences which they so much need, the objectives of this department will not only be reached, but the product of the school will be what we know it should be—Christian Citizenship for Christ.

The French Sunday School

BLANCHE d'AUBIGNE BIELER*

The French Sunday school proper has not much light to shed on its American model. Our rooms are but makeshifts when compared with your fine buildings, our literature is in its infancy, when contrasted with your splendid publications, and the quality of our teachers is like yours, excellent, good, bad or indifferent. On four points only, you Americans might perhaps learn from us French Protestants.

The first is the *Democratic character* of the French Sunday school, contrasted with the forcible grouping of your young people in separate social divisions according to the fashionable or poor neighbourhood of the district in which the Church is located. Our European residential and downtown districts are not so segregated, and this allows for the sons and daughters of the old aristocrat, of the fresh millionaire, of the shop-keeper, and of the chimney-sweep to sit in the same Sunday-school class and sometimes, on that account, to keep up through life the familiar "tu" or "thou" of early friendship. I do not hesitate to say that the French Sunday school is the most Democratic of all French institutions, much more so than the Republican system of Public Education.

My second point is this: If French Sunday schools do good work with poor tools, is not this the reason: *The superior attention and power of concentration* of the French child? Naturally intelligent and responsive, trained to discipline his mind, the French child is a splendid listener, just as splendid a listener, as my experience (confirmed today), has always shown me the *American adult* to be.

The third point of our superiority might be the organization of the *Week-Day Religious Education*, but now that you Americans have caught the idea you will probably tackle it with your usual thoroughness and soon leave us, who have been the initiators, far behind. The Thursday morning church Bible classes have successfully complemented Sunday-school teaching, since Jules Perry's law drove religion out of the Day School. These Thursday schools also provide opportunity for our children to learn singing and manual arts and also organized recreation. They are a very important factor of our Religious Education system.

But the most important factor of all is the *Catechumen Class*, which

*Madame Bieler, the daughter of the distinguished historian, read this paper at the Pittsburgh Convention of the R. E. A.

takes young people in their most formative period generally between fourteen and sixteen, and shuts them up with their pastor, for one or two hours a week, during one or two successive winters, (making up between fifty and eighty lessons) for the systematic, close and intimate study of Religion in its essence and in its bearing on life. The Catechumen Class is without doubt the most important feeder of church membership and of Christian Citizenship in France.

Thus, the democratic Sunday schools, Thursday schools and Catechumen classes, notwithstanding poor equipment and perhaps methods too conservative have prepared the generation of Christian youths who in this Great War have shown themselves chivalrous defenders of their country and heroes of the Cross as well. Let me cite a few sentences from letters of young French Protestant soldiers just out of the Sunday School: "Happy life," writes Roger Mier, "Happy life, this trench life. What better position can one wish for than to have one's feet in the mud of France, God's sky overhead, and one's enemy right in front!"

Another explains thus the source and object of his faith: "Our faith is not a creed, not a dogma, not a tradition, not a decree. Our faith is Jesus Christ."

And Alfred Casalis, son and grandson of great missionaries, sums up the belief of that *élite* of the French youth when he says: "My quest is to fight the good fight. If I die I will only change my sphere of action, and my greatest joy is to know that numbers of young men of my generation have the same ideal as mine, that of the march to the Star, 'La marche a l'Etoile'!"

Friends, if the French homes, and the French Sunday schools, and the French Protestant churches have given birth to such gallant souls, have these institutions not won a right to your admiration and to your practical sympathy?

If so, then get busy and lend a helping hand and an open purse to those American agencies who are helping to rebuild the ruined church life in the devastated districts of the fair land of France. Pastor Jean Laroche, 33 Rue des St. Peres, Paris, France, is the Secretary of the French Sunday School Association. He will be glad to give to any Religious Education Director the name of a French Sunday school which could be "God-mothered" by an American Church School, and furnished with literature, pictures and any other help needed for a better accomplishment of its mission. And so the old historic Franco American bond will be tightened between all those who are working for a new generation worthy of the heroes of this war, and devoted to walk in the footsteps of the Prince of Peace.

The Church, the War and Education

WILLIAM DOUGLAS MACKENZIE, LL.D.*

"The most dismal revelation that confronts the Church as the result of its study of the great mass of men assembled in the armies of the world is the extent to which these masses have been found separated from and even ignorant of the Christian faith. The testimony is practically universal that in all the armies there was to be found an appalling range of ignorance concerning the fundamental truths of the Christian religion, concerning the claims of God in Christ upon the allegiance of the individual man, and the meaning and value of those religious habits and practices which strengthen faith, inspire vision, and build up character.

"The revelation of the extent of this ignorance of Christianity among inhabitants of Christendom is itself a revelation of the educational task of the Church. That Church has for a thousand years occupied all parts of Europe; it has presided over the whole development of the European populations of North and South America. And this is the result:

"Before us is the picture of whole nations where the vast majority of the soldiers reveal their ignorance of the truths of Christianity and their personal separation from its faith. In many of these countries at this hour we are presented with a spectacle of millions of men and women engaged in wildly striving for a new social order in a manner which reveals how little they are directed by the spirit of Christ. Their minds seem to be too often indifferent to that view of God and the universe which springs from the Gospel of Christ. It is true and right to say that these modern uprisings of the workers and the peasants, these claims made for justice and liberty, for the 'square deal' and the merciful spirit, are indeed, to some extent the products of Christianity. In no part of the world, and in no period of history which has been uninfluenced by the Church can such movements or such a claim be considered as possible. And yet the very movements which are the offspring of the Christian spirit are carried on in ignorance of the Christian truth and its claims. The establishment of one set of Christian ideals is made and fought for in defiance of the moral system that we call Christian. It is a distracted world.

"Christian principles are appealed to and promoted by an unchristian spirit and unchristian methods; and that on continents where for hundreds of years the Church of Christ had had no religious rival; where the governments have, as a rule, given full opportunity to the Church to exercise all its ministries, and especially that sublime ministry with which we are here concerned—this ministry of Christian education."

From "*The Church and Religious Education.*"

*William Douglas Mackenzie, President of the Hartford Seminary Foundation, has written a pamphlet on "*The Church and Religious Education*" for the Committee on the War and the Religious Outlook. This committee is a representative body of religious leaders who have been engaged in a study of the effect of the war upon religious conditions.

Directors of Religious Education in Churches

A COMMISSION REPORT*

The Association of Church Directors of Religious Education has adopted the following statement of the functions, relations and qualifications of the Director of Religious Education in the local church:

I. The Director of Religious Education of the local church should be a man or woman of such professional training as shall enable him—

1. To develop in the church an adequate educational program and to create correct educational ideals.

2. To secure the attention of the church through voice, press and personality to its great opportunity and its primary responsibility in the field of religious education.

3. To inaugurate either by direct executive power or by oversight and supervision, a balanced and comprehensive program of religious education. To this end he will use or readjust those organizations already existing within the church, add others as need arises and coöperate with the other religious, social and educational organizations of the community.¹

4. To correlate the programs of all groups within the local church.

5. To secure and train efficient leaders and teachers for the work of religious education in the local church.

II. The Director of Religious Education should be related to the various officers, committees and departments of the local church as follows:

1. *To the Pastor*—His official relation must be determined by the church polity of the denomination in which he is working. Whatever the church polity, he should be given such freedom of action, possibility of initiative, and clearly defined sphere of labor as shall make it possible for him to fulfill the functions of a Director of Religious Education as outlined in Section I above. (He cannot do this and at the same time employ his hours as church stenographer, assistant pastor, pastor's assistant, church treasurer or church visitor.) The Director of Religious Education in the local church has a distinct task sufficient to command his entire time and energies.

2. *To the School*—He may or may not be the Superintendent. In either case he will be consulted in the nomination or appointment of all officers and teachers, and he should train its present and future teachers and officers in educational ideals, principles, and practice. He is to define the educational policies of the church, having special oversight of childhood and youth with its unfolding emotional, intellectual, volitional and social needs of religious life, which he will meet with a graded program of worship, study, altruistic service and social play.

*A report prepared by a commission appointed by the Association of Directors of Religious Education, adopted at the Annual Meeting, at Pittsburgh, March 17, 1920.

¹See Richardson "Religious Education as a Vocation," (Bulletin No. 1 Northwestern University, Evanston, Ill., p. 11.)

3. *To the Committee on Religious Education.*² He is the Executive Secretary of this Committee. He, with the Committee, will devise an educational program for the entire church.

4. *To Other Committees.* The Director of Religious Education, is by virtue of his position, *ex-officio* member of all committees, clubs, social groups and classes, that instruct or shape through social living, the religious life of the membership of the congregation. He, together with the Committee of Religious Education, is to control the outside agencies, organizations or groups within the local church.

5. *To the Church.* As a specialist in his field his leadership in and responsibility for the religious education program in the church should be recognized. He should be employed by the church on a salary sufficient to enable him to take his rank with other professional persons in the community.

III. Qualifications of the Director of Religious Education:

1. He may or may not be an ordained minister. [If ordained, his efforts should be confined to the teaching ministry of the church, not to pulpit ministrations.]

2. Added to the natural endowments which make a Director eminently suited to his peculiar task, he should have the advantages of a college training and in addition, either two years of graduate work in an approved school of religious pedagogy or three years in a theological seminary, with courses in religious education, (these being the requirements for active membership in the Association of Church Directors of Religious Education).

A Church Experiment

HENRY H. BARSTOW*

We began by organizing the twelve elders and twelve trustees into six New Era committees of four each, two from the elders and two from the trustees, and entrusting to them the six special tasks we wanted accomplished: Church Mobilization and Pastoral Work, Religious and Missionary Education, Young People's Work, Mid-week Service and Church Day, Stewardship and Finance, Evening Service and Neighborhood Survey.

In October and November the Committee on Religious and Missionary Education arranged for six Wednesday evening suppers, in cooperation with the Prayer Meeting Committee, at which times, after supper, two classes studied for an hour the book "Christian Americanization"; one class purchasing the books and doing real study-class

²The Committee on Religious Education should include such men and women as, by wisdom, interest, special training and willingness to serve, are fitted to contribute to the best interest of the educational program of the church.

*Pastor of The Westminster Presbyterian Church, Rochester, N. Y.

work under a regular leader; the other, a much larger class, listening to a review of the chapter by a leader chosen for each meeting, and giving much time to open discussion. Both then headed up into the prayer meeting. This plan has proved most successful and appealing, socially, educationally, and devotionally.

During December, January, and February the Committee on Religious Education arranged for the publication of a little pamphlet giving a daily reading for each day of from six to twelve verses from the Book of Acts, covering the entire book. Each reading was dated and was accompanied by a brief four- or six-line prayer. This book was called "A Bible Bridge between the Home and the Church." It was mailed to every home in the church with full instruction how to use it for family or personal use. A return postal was enclosed asking to know if the receiver would do his best to follow the plan. Over 150 families were represented in the returns. The principal feature, however, was the basing of the Wednesday evening topics on the readings of the previous week, with a topic printed in the book at the right places noting this fact. The people read it at home daily and then came to prayer meeting for further instruction and application. Furthermore the pastor used the material of each week, or at least a passage from that material, as the subject of his Sunday morning sermons. Thus the whole church had three complete months at home and in the church on the Book of Acts. It was a great success and while, of course, not all used it at home, all who came Sundays and Wednesdays got the value of the course. They knew something about the lessons of Acts when they got through.

During February, in addition to this, the Committee on Stewardship and Finance arranged for the study of McConaughey's book, "Money the Acid Test." One hundred and fifty copies were sold to the people at half-price, the boards paying the other half from the benevolence funds as an investment. The people were instructed to read two chapters a week, and on Sunday morning the pastor reviewed and impressed the lesson of these chapters. Three adult Bible classes in the Sunday school dropped the regular lessons for the time being and studied the book, one carrying it over into March. The pastor had to use some ingenuity in combining the studies in Acts and in this book, but did it with fair success.

In March the sermons were centered on the principle of self-sacrifice in a series on "The Way of the Cross as a Program of Life," following the story of the life of Jesus and concluding with Easter. Evangelistic work at the same time added a large number to the church. The most obvious result of these efforts was the fact that when the Every Member Canvassers reported on their canvass the total budget of \$13,200 was oversubscribed by \$1000. Never before had the expense budget, at least, failed to fall behind.

Notes

INSTALLATION OF EDUCATIONAL PASTOR

The following, from *The Congregationalist*, indicates the seriousness with which The Second Congregational Church of Holyoke, Mass., regards the inauguration of the work of an Educational Director. Describing the installation of Rev. A. W. Bailey to that position, it says:

"On the afternoon and evening of April 23 occurred, so far as we are informed, the first installation of an educational pastor in the history of our denomination—not an assistant or an associate, but a co-ordinate pastor with a special function in the new position. This unique occasion brought together a large representation from Hampden Association and of specially invited ministers and representatives of near-by colleges.

"Rev. Phillip Moxom was elected moderator and Rev. H. L. Bailey scribe. After the usual reading of records and presentation of credentials, Rev. A. W. Bailey read a brief statement of his experiences, beliefs and purposes. The examination was largely a conference on religious education work. The vote to install was unanimous and in the evening the formal exercises were held. The sermon was given by Dr. R. H. Potter of Hartford; the devotional service, by Rev. R. H. Clapp of Northampton; the welcome to the educational forces of the vicinity, by Prof. R. S. Smith of Smith College; the charge to the people, by Rev. F. M. Sheldon of Boston; the charge to the pastor, by Rev. C. N. Thorpe of Holyoke; and the right hand of fellowship, by Rev. E. B. Robinson of Holyoke.

"This pioneer and we trust prophetic venture will be watched with keen interest. It indicates a new sense of the importance of adequate training for our youth and a new emphasis upon the teaching function of the Church. Few more desirable things could possibly occur. It is earnestly to be hoped that many of our stronger churches will follow this promising precedent."

DIRECTORS IN CHURCHES

Among the recent appointments to directorates of Religious Education in churches are the following:

W. H. Chambers, First Presbyterian, Pueblo, Colorado; E. C. Huckabee, First Methodist, Wichita Falls, Texas; C. M. Wright, Bloor St. Presbyterian, Toronto; Mary Lawrance, First Unitarian, Detroit, Michigan; W. H. Blashfield, Roseville M. E., Newark, N. J.; Mrs. Mary Stevens Dickie, Warren Memorial Presbyterian, Louisville, Ky; Rev. Charles J. Wood, Piedmont Congregational, Worcester, Mass.; Rev. Arthur W. Bailey, Second Congregational, Holyoke, Mass.; Rev. B. F. Stalcup, Winona, Minn.

ANOTHER BETTER CITIES CAMPAIGN

Some years ago, Dr. Wm. A. McKeever of Kansas University conceived the idea of offering a prize of \$1000 to the best city in Kansas in which to rear a family. After more than 80 cities had competed for a year or more for the honor, the first place went to Winfield, a community of about 6000 people. Now Shawnee, Oklahoma, becomes the leader for that state, and is offering \$2500 to the city which will score highest as a place for children by the date of November, 1921. A regular 10-point score-sheet will become the basis of this campaign, which has already attracted wide attention.

SCHOLARSHIPS FOR FRENCH WOMEN

Madame Beiler has suggested that there is urgent need of and hearty desire for trained workers in religious education in France; the time is ripe for properly equipped leadership, especially for young women who will work in Protestant churches and schools. Suitable persons desirous of undertaking this work may be found if provision can be made for their training in the schools for this purpose in the United States. This is an opportunity for generously minded persons to found scholarships, or a scholarship to be used in this manner.

COÖRDINATION ON YOUTH WORK IN CANADA

In Canada the various boards and societies dealing with youth life and religious education, including the Sunday-school Boards of the church communions, the Provincial Sunday-school Associations, the Y. M. C. A. and the Y. W. C. A., have organized two coöperating bodies known respectively as "The National Girls' Work Board" and "The National Boys' Work Board," to plan and supervise united programs for the training of boys and girls.

Professor Richardson reports the establishment of undergraduate courses in Religious Education at Northwestern University; he states that the prospects for enrollment in the similar courses in the graduate school, for the coming year, are very encouraging.

The First Lutheran Church, Dayton, Ohio, Rev. Miles H. Krumline, Pastor, conducted a unique summer school of religion for children during June and July, running nearly four weeks. A separate curriculum was arranged for Kindergarten, each of the eight grades and a high-school division, with a teacher for each. The work in the grades was divided into six periods each morning, approximately as follows: Worship, 30 minutes; Memory work, 45 minutes; Recreation, 10 minutes; Assembly, study of hymns, etc., 40 minutes; Mission Study, 30 minutes; Games, first three grades, Lesson, upper grades, 25 minutes.

Dr. Wallace N. Stearns has become professor of Religious Education at Lebanon University.

Miss Mary Lawrance has become Director of Religious Education at the First Unitarian Church, Detroit, Rev. Augustus Record, Minister.

Rev. N. C. Fetter, formerly at the University of Michigan, has become Student Director for the Baptists at Boston University.

Rev. W. H. Blashfield has become Director at the Roseville M. E. Church, Newark, N. J., after several years' successful work at Decatur, Ill.

Dr. T. J. Golightly, formerly of Drake University, has become professor of Education at Jamestown College, N. D.; his field will include religious education.

Mr. Walter D. Howell passes from the Directorate of Religious Education in a church to become general field representative of the Presbyterian Sunday-school work.

"Developing a System of Religious Education for a City" is the title of the annual report of the New York City Sunday School Association; it constitutes a useful, suggestive pamphlet.

A successful "Inter-Church Summer School of Religion" for children was held at Lincoln, Nebraska, under the direction of Miss Eleanora Miller, the classes meeting during the regular school days of the week.

Prof. John Davidson, of the Training College, Dundee, writes that there have been appointed, in the Scottish Training Colleges for Day School Teachers, Directors of Religious Education whose function it is to direct the religious training of students so as to fit them to be live religious teachers in and through their ordinary day-school work.

During the sessions of the Summer Schools of 1920 Religious Education received a larger measure of attention than in any previous year. For example at Auburn Theological Seminary the first half of the Summer session was devoted to a "School of Theology," in which a full course in Religious Education was conducted, and the second half consists of a School for Christian Workers in which all the eight courses come under Religious Education.

Dr. John H. Rice has become Professor of the Old Testament at Southwestern Methodist University, Dallas, Texas.

Southwestern Baptist Theological Seminary, Seminary Hill, Texas, announces the establishment of a Department of Religious Education.

Prof. G. R. Wells, formerly of Ohio Wesleyan University, is in charge of the work in Psychology at the School of Religious Pedagogy at Hartford Theological Seminary.

Mrs. Milton P. Higgins, Worcester, Mass., was elected President of The National Congress of Mothers and Parent-Teacher Associations, at the twenty-fourth annual meeting of that body.

Dr. Henry E. Tralle, for five years president of the Tralle School for religious workers, in Kansas City, goes to Philadelphia as editor of Training Publications for the American Baptist Publication Society.

The issue of "The Church School" for August, 1920, includes a series of brief articles on the programs of the leading organizations dealing with boys and girls and capable of coöperation with the churches.

In Hyde Park, Chicago, under the city Federation of Churches, Daily Vacation Schools were conducted by the coöperation of three churches, the Kindergarten group meeting in one, the Primary group in another and the Junior group in yet another.

Almost simultaneously two translations of Professor Coe's *Education in Religion and Morals* have appeared, one into Chinese, the other into Spanish. The latter has been published at Buenos Aires for use in the Spanish-speaking countries of South and North America.

At Flint, Michigan, the Presbyterian Church is trying the plan of conducting week-day religious instruction in classes which meet every Wednesday evening, from 7.00 to 7.45; eight courses are given to as many classes, the most successful being those designed for high-school students.

Miss Mary N. Chase, Andover, New Hampshire, is giving herself to the development of international-mindedness among young people by encouraging them to acquire a sympathetic understanding of the lives of those who live in other lands; this is accomplished principally by the development of correspondence between young people in foreign lands and those at home, especially in schools and academies.

Book Reviews

ALEXANDER, HARTLEY B. *Letters to Teachers and Other Papers of the Hour.* (Chicago: Open Court Publishing Co., 1919, Pp. x-253.) Following a custom of philosophers, Professor Alexander, recently president of the American Philosophical Association, here sets down his main conceptions of education. Like most members of his craft, he concerns himself chiefly with the ends of schooling rather than with the processes of learning. If one were to approach his work from the standpoint of the psychology of education, some critical questions might be raised as to how, precisely, the attitudes that he desires to establish in the pupil are to be formed. For example, just how does a *child* (not a philosopher) acquire through arithmetic "the moral lesson that is the foundation of all integrity of character"? Again, under what conditions can the scientific attitude that a child acquires through the study of nature be expected to control his attitudes toward men and society when he becomes a legislator or a judge? But one must not look for much psychology in a work that professes to discuss ends rather than processes.

In the sphere of ends the discussion is rich in substance and unusually attractive in style. If all American public-school teachers would read it, and especially if principals, superintendents, and school boards would do so, it would have a quickening and broadening effect upon our national life. For it is liberal education for which Professor Alexander pleads, the development of "a love and understanding of truth and virtue and beauty." He would have vocational education in the public schools, but he demands a liberal treatment of vocations rather than the narrow treatment that aims merely to produce workmen for factories and farms. He would have pupils live among books and among beautiful things; he would cultivate music and pageantry and drawing; there would be plenty of free play and social intercourse. If he underestimates the educational necessity of dealing directly with things, and overestimates the capacity of books to inspire, his fault is only the reverse of another one-sidedness that has crept—or swept—into much of our educational thinking.

A brief chapter on the Bible in the public schools argues as follows: "Knowledge of the Bible is a vastly important factor in a sound liberal education; this is undeniable, and it is this fact which makes the duty of the schools to offer instruction in this as in other liberal branches obvious." The religious difficulty, he thinks, is slight. "The United States has nothing to fear politically from ecclesiasticism." Here speaks the philosopher rather than one who knows the legal history of the Bible in the schools.

George A. Coe.

A FIRST BOOK OF SCHOOL CELEBRATIONS, F. H. Hayward. (P. S. King & Son, London, 1920, \$1.25.) (S. 6.) Something is stirring in English educational life when books like this and "The Music of Life" appear. Mr. Hayward, having written "The Spiritual Foundations of Reconstruction" now applies his plea, there stated somewhat generally, and develops particulars of programs for dramatic and pageantry celebrations of holidays, national occasions, birthdays of heroes and saints' days. There is a wide variety of material, much of it rich in suggestion and all valuable as indicating new pathways in education.

THE MUSIC OF LIFE, Charles T. Smith. (P. S. King & Son, London, 1919, \$1.25.) (S. 6.) An æsthetic idealist who is so practical that he not only presents a theory of method but shows in detail, step by step, with full notes of actual procedure, how it was accomplished. And the accomplishment was no less than the development of the ability, on the part of the children of an elementary

school in a factory district, to understand, appreciate and reproduce grand opera and oratorios. The motive was that of affording them education for leisure and free periods. It would be difficult to over-estimate the value of this piece of demonstration work in the field of music and dramatics.

WORLD SURVEY, *The Interchurch World Movement of North America*. (Interchurch Press, New York City, 1920, \$1.00.) (Q. 1.) These two handsomely printed volumes comprise the first official reports of the survey work of the Interchurch World Movement, one volume being devoted to the American field and the other to that in foreign lands. The "Survey" has here and there the features of careful field investigation; but in the greater number of instances it is a survey only in the sense of collating statistics and illuminating facts. There are numerous diagrams showing population distribution by races, industrial areas, relative attendance on colleges, universities, etc., enrollment in Sunday schools, financial support of schools, ministers' salaries and a host of other important facts. This is highly useful, especially in the manner in which the facts are brought into relationship and made graphic. But it must not be confused with a survey in the technical sense. True, there are reports, here and there, of partial surveys. Prof. Athearn presents some of the results of investigations in typical villages and Dr. Diffendorfer gives his illuminating county-investigation results. In the field of religious education we shall await with great interest the official returns on the intensive survey work which Professor Athearn described in the June number of RELIGIOUS EDUCATION. There ought to be a careful differentiation between work such as he outlines and the broad general review given in these volumes. At the same time one recognizes the very large, immediate and practical value of this bird's-eye sweep which presents statistics in so many fields and the results of numerous previous surveys in their relationships. The "Inter-Church" has passed into history; but in one field, that of education, in the surveys of colleges, seminaries and local religious education, results have been attained that are too valuable to be lost. In the general *débacle* we hope for the salvaging of whatever has been honestly scientific in the surveys.

H. F. C.

THE PROBLEM OF THE NERVOUS CHILD, *Elida Evans*. (Dodd, Mead & Co., New York, 1920, \$2.50.) Mrs. Evans offers an exposition of psycho-analysis according to the school of Dr. Jung, of Zurich. The Freudian theory is adapted to the alleged controlling power of the "libido," the life-force which continuously impels to action. Abnormal nervous manifestations rise from repressions of life-force, from the inhibitions of parents principally, according to the cases cited, sometimes from undue, or unhealthy, stimulus of this libido. In the description of cases one is led to believe that the author has adopted large parts of the Swedenborgian system of symbols. Of course there is a large measure of truth in the theory of repressions and doubtless many children are under serious nervous strain through the conflict between their purposes and natural desires and the arbitrary, unsympathetic dominance or the mistaken guidance of parents and teachers. But these nervous children are more than complexes of conscious and sub-conscious (the author insists on "unconscious") forces; they are physiological organisms. Psycho-analysis cannot be a safe guide when it entirely ignores anatomy. The student of this method will be interested in this book; the anxious parent of a nervous child may get a sound hint here and there, but would need a guide with a much wider range of scientific knowledge, and altogether the book is an illustration of the tendency to confound metaphysical abstractions with scientific hypotheses.—H. F. C.

Book Notes

MY NEIGHBOR, THE WORKINGMAN, *James Roscoe Day*. (Abingdon Press, New York, \$1.75.) Doubtless we working men have much to learn; but he who calls us "neighbor" on the cover and traitor in the contents cannot be our teacher. President Day vigorously pleads with the working man to be good and contented and to cease from making so much trouble, interfering with business and prosperity.

HISTORY OF THE HEBREW COMMONWEALTH, *Bailey and Kent*. (Charles Scribners, New York, 1920, \$2.00.) (A. 2.) A text-book, for secondary schools, covering the Old Testament and inter-biblical periods and, in a short sketch, bringing Hebrew history up to the present year. Albert E. Bailey, as Director of Religious Education at Worcester Academy, understands the needs and possibilities of students of the high-school years, and doubtless he, with Prof. Kent, expects that instructors will be wise enough to choose from the great wealth of detail in this comprehensive book. While it is to be regarded as a text-book it may well be commended as one of the most complete treatments, on the historical side, for the general reader.

THE ENGLISH PUBLIC SCHOOL: A SYMPOSIUM, Edited by *J. Howard Whitehouse*, (Grant Richards, Ltd., London, England.) (T. 5 R.) Alec Waugh's "Loom of Life," a novel critical of the English secondary schools, started a remarkably brilliant discussion on such schools as Harrow, Eton, Rugby, etc., which is here reprinted with helpful introduction and bibliography. The problem of religion and religious instruction is treated with refreshing candor.

THE DEMAND FOR CHRIST, *James W. Blashford*. (Methodist Book Concern, New York, \$1.50.) President Grose has prepared this volume of readable sermons, preached by the late bishop, and dealing with vital, practical themes.

PANTHEISTIC DILEMMAS, *Henry C. Sheldon*. (Methodist Book Concern, New York, \$2.50.) The book bears the title of the opening essay which serves to introduce a discussion of several modern philosophical treatments of religion. Professor Sheldon presents a fair-minded exposition of each of the systems and follows with a careful valuation.

A BUNCH OF EVERLASTINGS, *F. W. Boreham*. (Abingdon Press, New York.) The brilliant Australian essayist proves his versatility by a series of rapid-fire comments on the texts of scripture that most deeply affected a score or more of great men.

THE EYES OF FAITH, *Lynn Harold Hough*. (Abingdon Press, New York, \$1.50.) Very short sermons that scintillate with quick turn of word and light touch of thought. Over fifty stimulating starting points for preachers.

THE CHURCH AND WORLD PEACE, *Richard J. Cooke*. (Abingdon Press, New York, \$1.50.) Bishop Cooke faces frankly the problems of the League of Nations and, then, in answer to the question of the duty of the Church, he urges that our one hope is a Christian league, supplementing any political league and enforcing the demands of a world Christianity for peace.

PUBLIC OPINION AND THEOLOGY, *Francis J. McConnell*. (Abingdon Press, New York, \$1.50.) The Earl Lectures at Pacific School of Religion in which Bishop McConnell analyzes the religious problems that rise from freedom of thought and traces the influence of public opinion on theology. He is insisting on freedom as one of the postulates of a vital religious life.

THE WORK OF COLORED WOMEN, Compiled by *Jane Olcott*. (Y. W. C. A., New York, 1919.) (N. 4.) Particularly on the war work and community and

factory work with "colored women" by the Y. W. C. A.; a well-arranged, most interesting record.

THE CHURCH AND THE COMMUNITY, *Ralph E. Diffendorfer*. (Interchurch World Movement, New York, 1920, 75 cents.) (S. 8-16.) A meaty, factful book on types of communities and the factors that make their life, concluding with a very helpful treatment of community leadership. Designed as a text-book for the Council of Women for Home Missions.

THE SUNDAY SCHOOL AN EVANGELISTIC OPPORTUNITY, *F. Watson Hannan*. (Methodist Book Concern, New York, 1920, 75 cents net.) (S. 3.) Plain and sensible talks with pastors, superintendents, teachers and parents on the conversion of children, especially through the Sunday school. Usually the point of view is reasonable and helpful.

THE VACATION RELIGIOUS DAY SCHOOL, *Hazel Straight Stafford*. (Abingdon Press, New York, 1920, \$1.00 net.) (T. 9.) A book we have long desired, giving in detail the plans, method and curriculum of the religious day school inaugurated by the Rev. Howard R. Vaughn. After chapters on the general scheme and on plans for establishing a vacation religious school, the programs and curriculum are given, grade by grade, through the elementary and high-school years. A very useful and notable piece of work.

TRAINING THE DEVOTIONAL LIFE, *Luther A. Weigle and Henry H. Tweedy*. (George H. Doran Co., New York, 1920.) (S. 3-W.) A little book in a large field, yet so succinct as to give a very fair and most helpful treatment of the salient points. It distinctly recognizes training in worship as necessarily integral in any scheme of religious education, and gives specific directions for such training in the family and in the school, paying particular attention to prayers, memorization and music.

STANDARDS FOR CITY CHURCH PLANTS, (Interchurch Press, New York, 1920.) (S. O. A.) Works out a score-card system of norms, or standards for church buildings and religious-education edifices, giving quite detailed specifications for various types of plants. An invaluable book to church building committees, those planning special buildings for social, educational and community work. It would be a healthy exercise for any church to check up its plant according to the scales provided in this useful book. While there is room for a difference of opinion on many points of detail the large service such a study renders cannot easily be calculated.

THE ARGONAUTS OF FAITH, *Basil Mathews*. (Doran.) Nearly two hundred pages of fascinating reading, packed with information, illuminated by pictures and maps, this story of the Mayflower Pilgrims will thrill a child and enlighten adults.

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Prof. George Strayer, Teachers College, N. Y.
Prin. Alfred Stearns, Phillips Academy.
Prin. Ellwood P. Cubberley, California.
Prin. William B. Aspinwall, Worcester, Mass.
Pres. A. Lawrence Lowell, Harvard Univ.

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